THE

CEREMONIES OF ORDINATION

WITH THE

Ceremonies of the Masses,

PRIVATE AND SOLEMN,

IN WHICH ORDERS ARE CONFERRED.

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BY

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PREFACE.

All the books that treat of the subject of the Rite of Ordination confine themselves, as far as we have seen, to the description of the General Ordination. This has been the source of much difficulty to us in carrying out the plan which circumstances have made it necessary for us to adopt; as, in many instances, we have been compelled to make deductions, instead of having the benefit of express statements.

The explanation of the plan which we have adopted is, that our little work has been prepared principally for the instruction of those who are engaged—whether as Ordinands, Assistants, or Choir—in the Ordinations held at the end of each Academic Year in St. Patrick's College, Maynooth. In this College, on the occasion mentioned, Clerical Tonsure is conferred *extra Missam;* the four Minor Orders are conferred in the same Mass; and each of the Holy Orders on separate days; the Holy Orders, too, are conferred *extra Tempora,* and the number of Ordinands in each case is very large. These special cases we have endeavoured to set forth *in extenso*, with all the Forms, Prayers, &c., from the Roman Pontifical. But, with the object of making the book generally useful, we have added such instructions as we think will make it easy to conduct the function of Ordination in all circumstances.

We have, as far as possible, followed Martinucci[1] as being the most recent and highly esteemed of Roman Ceremonialists. Except when we expressly avow our preference for the opinion

[1] *Editio Altera, Emendata et Auctior.*

of other Rubricists, as more conformable to the Liturgical Books, we have written nothing, as far as we are aware, which is contrary to his teaching ; but where we have considered him defective, we have supplied the defects—from De Herdt and Vavasseur chiefly.

The extracts from the Pontifical, which we have inserted, are from Pustet's *Editio Typica*, which has the sanction of the Congregation of Sacred Rites.

Our excuse for giving the ceremonies of the Solemn Masses, which occupy so much space, is, that we are acquainted with no book in English in which the subject is dealt with satisfactorily; and we know from experience what a great convenience it is to have in the same volume everything required for a function, instead of being obliged to go from book to book.

By giving the functions of Ordination and Mass separately, we hope to secure greater clearness.

We have been assured by Ecclesiastics in authority that some such book as ours is very much wanted. We hope that our little volume will meet the want, at least to some extent.

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CORRIGENDUM.

Page 14, 12th line from end, 2nd word, *standing* should be *kneeling*.

ADDENDUM.

To De Herdt's remark (2) p. 226, we wish to add that Martinucci holds a different opinion. He says that the Bishop should retain the chasuble, laying aside only the maniple, and that even the pallium, if used, is to be retained.

THE CEREMONIES OF ORDINATION.

PART I.

GENERAL RUBRICS.[1]

Quando Episcopus ordinationem facere disposuerit, omnes, qui ad sacrum ministerium accedere voluerint, feria quarta ante ipsam ordinationem, vel quando Episcopo videbitur, ad civitatem evocentur. Episcopus autem a Sacerdotibus, et aliis prudentibus viris, peritis divinæ legis, ac in ecclesiasticis functionibus exercitatis, sibi adscitis, ordinandorum genus, personam[2] aetatem, institutionem, mores, doctrinam, et fidem diligenter investiget, et examinet.[2]

Nullus ad Subdiaconatus Ordinem ante vigesimum secundum, ad Diaconatus ante vigesimum tertium, ad Presbyteratus ante vigesimum quintum[3] aetatis suae annum promoveatur. Sciant

[1] As we purpose to treat only of the Rite of Ordination, we think it sufficient to add, for the purpose of calling attention to the matter, a few simple notes to the mere text of those General Rubrics of the Pontifical which do not affect the Rite. St. Liguori, in his Theology, has a considerable Treatise on the many important and interesting questions raised by them; to discuss these questions fully would require a separate volume. The General Rubrics which do affect the Rite we explain in the proper places.

[2] This examination is in many cases left to the Superiors of the Colleges in which the Ordinands have been educated.

[3] It is sufficient that these years be commenced. Many Bishops have faculties to give a dispensation of one year in the case of Priesthood, *propter inopiam Sacerdotum*. These faculties they can exercise only in favour of their own subjects.

There is no special age mentioned for Tonsure or Minor Orders.

tamen Episcopi, non singulos, in ea, aetate constitutos, debere ad hos Ordines assumi, sed dignos dumtaxat, et quorum probata vita senectus sit. Regulares quoque, nec in minori aetate, nec sine diligenti Episcopi examine ordinentur.

Prima Tonsura non initientur, qui Sacramentum Confirmationis non susceperint, et fidei rudimenta edocti non fuerint; quique legere, et scribere nesciant, et de quibus probabilis conjectura non sit, eos non saecularis judicii fugiendi fraude, sed ut Deo fidelem cultum praestent, hoc vitae genus elegisse.

Ad minores Ordines promovendi bonum a Parocho, et a magistro scholae, in qua educantur, testimonium habeant. Hi vero, qui ad singulos majores erunt assumendi, per mensem ante ordinationem Episcopum adeant,[1] qui Parocho, aut alteri, cui magis expedire videbitur, committat, ut nominibus, ac desiderio eorum, qui volent promoveri, publice in Ecclesia propositis,[2] de ipsorum ordinandorum natalibus, aetate, moribus et vita a fide dignis diligenter inquirat, et litteras testimoniales,[3] ipsam inquisitionem factam continentes, ad ipsum Episcopum quamprimum transmittat.

Minores Ordines iis, qui saltem Latinam linguam intelligant, per temporum interstitia,[4] nisi aliud Episcopo magis expedire videretur, conferantur, ut eo accuratius, quantum sit hujus disciplinae pondus, possint edoceri; ac in unoquoque munere,

[1] This is sufficiently fulfilled in many Colleges by sending to the Bishop, a certain time before the ordination, the names of his subjects who are to be ordained.

[2] This is sufficiently fulfilled by reading in public the names of those to be ordained.

[3] These *litterae testimoniales* are, in the case of Colleges, sent by the Superior of the College to whom the Bishop entrusts the duty of investigation into the matters mentioned. For fuller information, see any approved treatise on Canon Law.

[4] There is no interstice between Tonsure and the Order of Porter. There is no definite time mentioned as interstices between the Minor Orders. It should be such that there will be sufficient opportunity of exercising the duties of one Order before ascending to another. The Rubric itself leaves it to the discretion of the Bishop as to whether it is necessary or not to observe these interstices. But as in the case of other dispensations, there must be a sufficient cause.

juxta praescriptum Episcopi, se exerceant, idque in ea, qui adscripti erunt, Ecclesia, nisi forte ex causa studiorum absint; atque ita de gradu in gradum ascendant, ut in eis cum aetate vitae meritum et doctrina major accrescat. Quod et bonorum morum exemplum, et assiduum in Ecclesia ministerium, atque major erga Presbyteros, et superiores Ordines reverentia, et crebrior, quam antea, corporis Christi Communio maxime comprobabunt. Cumque hinc ad altiores gradus, et sacratissima mysteria sit ingressus, nemo iis, initietur, quem non scientiae spes majoribus Ordinibus dignum ostendat. Hi vero non nisi post annum[1] a susceptione postremi gradus minorum Ordinum, ad sacros Ordines promoveantur: nisi necessitas, aut Ecclesiae utilitas, judicio Episcopi, aliud exposcat.

Subdiaconi, et Diaconi ordinentur, habentes bonum testimonium, et in minoribus Ordinibus jam probati, ac litteris, et iis, quae ad Ordinem exercendum pertinent, instructi. Qui sperent, Deo auctore, se continere posse; Ecclesiis, quibus adscribentur, inserviant; sciantque maxime decere, si saltem diebus Dominicis, et solemnibus, cum altari ministraverint, sacram Communionem perceperint. Promoti ad sacrum Subdiaconatus Ordinem, si per annum[2] saltem in eo non sint versati, ad altiorem gradum, nisi aliud Episcopo videatur, ascendere non permittantur. Duo sacri[3] Ordines non eodem die, etiam Regularibus, conferantur.

Qui pie et fideliter in ministeriis anteactis se gesserint, et ad

[1] A year is the time prescribed as interstice between the Order of Acolyte and Subdeaconship. But, again, the length of the interstice is left to the discretion of the Bishop. A Minor Order and a Holy Order may not be conferred on the same person on the same day, unless there be a custom to the contrary.

[2] A year is also prescribed as interstice between Subdeaconship and Deaconship. But again the length of time is left to the discretion of the Bishop.

[3] The Rubric merely forbids the conferring of two Holy Orders on the same person on the same day: but it is the common teaching of Theologians, founded on a text of Canon Law, that even a Minor Order and Holy Order should not be conferred on the same person on the same day, unless the contrary custom exist.

Presbyteratus Ordinem assumuntur, bonum habeant testimonium; et hi sint, qui non modo in Diaconatu, ad minus annum[1] integrum, nisi ob Ecclesiae utilitatem, ac necessitatem, aliud Episcopo videretur, ministraverint; sed etiam ad populum docendum ea, quae scire omnibus necessarium est ad salutem, ac administranda Sacramenta, diligenti examine praecedente, idonei comprobentur; atque ita pietate, et castis moribus conspicui, ut praeclarum bonorum operum exemplum, et vitae monita ab eis possint exspectari.

Illegitimi sine dispensatione Apostolica,[2] ad sacros Ordines promoveri non possunt; ad minores tamen possunt ex dispensatione sui Episcopi ordinarii: neque etiam furiosi, amentes, servi, homicidae, irregulares, insigni corporis vitio deformes, aut manci ordinari possunt.

Examinentur de Ordine, in quo sunt constituti, et quando, et a quo illum receperunt.

Clericus saecularis, quamvis alias sit idoneus moribus, scientia, et aetate, ad sacros Ordines non promoveatur, nisi prius legitime constet eum beneficium[3] ecclesiasticum, quod sibi ad victum honeste sufficiat, passifice possidere. Id vero beneficium resignare non possit, nisi facta mentione, quod ad illius beneficii titulum sit promotus, neque ea resignatio admittatur, nisi constito, quod aliunde vivere commode possit, et aliter facta resignatio nulla sit. Patrimonium vero, vel pensionem, obtinentes ordinari posthac non possint, nisi illi, quos Episcopus

[1] A year is prescribed as interstice between Deaconship and Priesthood. A graver reason seems to be required for dispensation in this case than in the case of Subdeaconship or Deaconship. For Subdeaconship the Rubric says: "nisi necessitas *aut* Ecclesiae utilitas;" for Deaconship, the matter is left to the judgment of the Bishop; but for Priesthood, the words are: "nisi ob Ecclesiae utilitatem *ac* necessitatem."—(St. Liguori.)

[2] A dispensation from Irregularities must be got from the Holy See for Holy Orders: the Bishop can dispense for Minor Orders. The Irregularities *ex delicto* and *ex defectu* may be learned from Gury or St. Liguori, &c.

[3] In these countries the Titles of Benefice or Patrimony are not required: most Priests are ordained *ad Titulum Missionis.*

judicaverit assumendos pro necessitate, vel commoditate Ecclesiarum suarum, eo quoque prius perspecto, patrimonium illud, vel pensionem vere ab eis obtineri, taliaque esse, quae eis ad vitam sustentandam satis sint : atque illa deinceps sine licentia Episcopi alienari, aut exstingui, vel remitti nullatenus possint, donec beneficium ecclesiasticum sufficiens sint adepti, vel aliunde habeant unde vivere possint.

Advertat diligenter Pontifex, cum Ordines confert, ne in expressione formarum, vel collatione instrumentorum ipsorum Ordinum deficiat; frequenter Pontificale respiciat, et mature procedat. Moneat ordinandos, quod instrumenta, in quorum traditione character imprimitur, tangant. Secretas morose dicat, ut ordinati ad Sacerdotium possint illas cum eo dicere : debent enim ex consuetudine concelebrare, et etiam verba consecrationis proferre.

PART II.

THE RITE OF ORDINATION.

CHAPTER I.

CHOIR CEREMONIES DURING ORDINATIONS.

1. At the various parts of the Mass itself, the Choir will act as at other Masses.

2. The following rules are given by Martinucci for the rest of the time :—

(*a*) The Clergy kneel whilst the Bishop washes his hands, if he be the Ordinary. They also kneel whenever the Bishop, if he be the Ordinary, gives his blessing in passing to and from the Church, and to and from the faldstool or throne to the Altar.

(*b*) They stand whilst the vestments are being put on.

(*c*) They sit when the Bishop sits.

(*d*) They stand whilst the Bishop says a prayer or invitation to prayer.

(*e*) They sit when the Bishop is performing an action peculiar to himself, such as the *traditio instrumentorum*.

(*f*) They kneel when the Bishop kneels, and once when the Bishop is standing—viz., when the Bishop, near the end of the Litany, blesses those who are prostrate.

With these general principles, and an occasional intimation from the Master of Ceremonies, the Clergy ought to be able to deport themselves properly.

Chapter II.

The Ceremonies of Clerical Tonsure when conferred *Extra Missam.*

1. *Time.*—"Clericus fieri potest etiam extra Missarum solemnia, quocumque die, hora et loco."

PREPARATIONS.

2. *At High Altar.*—Four lighted candles.

3. Necessary vestments on the Altar, viz.:—"Pontifex supra rochettum vel, si sit Regularis, supra superpelliceum, amictu, cruce pectorali, stola alba, et mitra simplici indutus."

If Tonsure be conferred immediately before or after low mass, "Pontifex, deposito manipulo, casula tamen retenta, vel ea pariter exutus, accepit mitram simplicem," &c. By simple mitre *sine addito* is meant, as a rule, the white one; but sometimes, as Caer., l. 2, c. 8, n. 53, and here, the cloth of gold is meant.

Near the mitre there should be a humeral veil for the Bearer. It is of light silk, and of the colour of the vestment worn by the Bishop, or of white colour.

4. On the lowest step, in the middle, a cushion[1] on which the Bishop is to kneel.

5. On the predella, in the middle, is placed the faldstool, with white coverings, if the function is not connected with Mass, but of the colour of the vestments, if the function takes place immediately before or after Mass.

[1] The colour of the cushion is that of the vestments, or green.

6. *On credence table.*—Pontifical ; bugia ; scissors on salver ; a dish or salver for receiving the hair that is cut off ; a white linen gremial veil, to be put on the knees of the Bishop whilst he is cutting the hair.

7. *At the Altar of the Blessed Sacrament.*—A faldstool, with cushion before it, or a genuflexorium. The candles are lighted whilst the Bishop prays before the Blessed Sacrament.

8. *In the Sacristy.*—The Holy Water vessel and aspersory held by a Clerk in surplice.

THE FUNCTION.

9. Half an hour before the function, the *Tonsurandi* assemble. Their names are called by the Notary, in order that it may be ascertained that all are present who are to be promoted, and these alone.

10. The *Tonsurandi*, each having a surplice on his left arm, enter in processional order, *seniores priores*, and take the places assigned to them in Choir.

11. The Bishop comes to the Sacristy, in mozzetta or mantelletta, between his two Chaplains, who should be Priests, and if possible Canons, in surplice. At the entrance the aspersory is presented by the first Chaplain. The Bishop sprinkles himself and Chaplains ;[1] the aspersory is received by the first Chaplain, and the three then go to the Altar of the Blessed Sacrament. Having prayed for a short time, the Bishop passes to the High Altar, giving his blessing as he passes, if he be the Ordinary. Here the Bishop kneels on the cushion, and

[1] If he be not the Ordinary, he merely touches the aspersory with the middle finger.

says a short prayer, all kneeling with him. The two Chaplains kneel at each side of him.

12. The Archdeacon, or his representative, should be present in Choir. He need not come to the Altar until near the time for inviting those to be promoted. The Notary also, or his representative, ought to be present.

13. The Bishop rises, and the Master of Ceremonies unbuttons the train of his cassock. The first Chaplain takes off the pectoral cross, which he hands to a Clerk; he then takes off the mozzetta or mantelletta, which is also given to a Clerk to be put in some suitable place. Clerks are now ready with the vestments.

14. The Chaplains vest the Bishop as above.[1] The Bishop ascends, and sits on the faldstool.

15. The Bishop being seated, the Archdeacon comes to the Gospel side of the predella, and invites the *Tonsurandi*, saying: "*Accedant qui promovendi sicut ad primam clericalem tonsuram.*" The Notary, who has come to the lowest step of the Altar at the Epistle side, reads the names, and each one answers distinctly, *Adsum.* As the first answers, he leaves his place in Choir, and regulates his pace so that the second called will join him before the Altar, where both genuflect, and make a profound reverence to the Bishop, "*Facta profunda pontifici reverentiâ.*"[2] They then go before or to each

[1] For the manner of putting on and taking off the vestments, &c., see pp. 107, 112.

[2] We think, with Bourbon, that a profound inclination is sufficient for a Low Mass, which has no special character of solemnity, and *a fortiori* for functions *extra Missam.* The Low Mass in which a Holy Order is conferred and in which the Bishops is *pontificaliter indutus* seems to have a special character of solemnity, and, therefore,

side of the Altar, and stand in the places that have been assigned to them. The third and fourth, and every succeeding couple, act in the same manner.

16. When all have taken their places, they kneel, and the Archdeacon reads the following admonition,[1] with the exception, for an obvious reason, of the last sentence:

Reverendissimus in Christo Pater, et Dominus, Dominus N. Dei, et Apostolicae Sedis gratia Episcopus N. sub excommunicationis poena praecipit, et mandat omnibus, et singulis, pro suscipiendis Ordinibus hic praesentibus, ne quis forsan eorum irregularis, aut alias a jure, vel ab homine excommunicatus, interdictus, suspensus, spurius, infamis, aut alias a jure pro-

we think the genuflection the proper reverence for the Ordinary on all occasions, when he is not directly before the Altar. In this latter case, we cannot agree with Bauldry, who says that both Altar and Bishop are saluted with a single genuflection. This is contrary to the express Rubric given above, and repeated for each Order in the *Ritus Unius Ordinandi*. The Pontifical takes for granted the genuflection to the Altar, and prescribes for the Bishop the next most respectful reverence, and not a genuflection, for the reason that two genuflections are never made in the same direction without some action intervening. We think that the same holds for High Mass, as the Pontifical makes no distinction.

The proper salutation for a Bishop who is not the Ordinary is a profound bow, and not a genuflection, even in High Mass.

[1] We have heard it doubted whether this admonition should be read when only Tonsure is conferred, the reason of the doubt being that there is mention in it only of Orders: *pro suscipiendis Ordinibus, &c.* But Tonsure is designated an *Ordo* in the Pontifical itself. In this very admonition Tonsure is included in the *Ordines*, because in a general ordination the *Tonsurandi* are called out to hear it as well as the rest. Again, at the end of the ceremony for the Ordination of Porters, we find a Rubric directing that, if Tonsure is conferred on the same person and on the same occasion, the Bishop addresses the newly ordained Porter: *Fili dilectissime considera Ordines* (*i.e.*, Tonsure and Porterate) *per te susceptos.* We have, therefore, no doubt that the admonition should be read.

This admonition is always read in the name of the Bishop of the diocese, though it may be another who confers the Tonsure.

hibitus, sive ex aliena dioecesi oriundus, sine licentia sui Episcopi, aut non descriptus, examinatus, approbatus, et nominatus, ullo pacto audeat ad suscipiendos Ordines accedere. Et quod nullus ex ordinatis discedat, nisi Missa finita, et benedictione Pontificis accepta.

After this the Archdeacon and Notary retire.

The Bishop rises with mitre, and begins:

V. Sit nomen Domine benedictum.

R. Ex hoc nunc, et usque in saeculum.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Oremus, fratres carissimi, Dominum nostrum Jesum Christum, pro his famulis suis, qui ad deponendum comas capitum suorum pro ejus amore festinant, ut donet eis Spiritum sanctum, qui habitum religionis in eis in perpetuum conservet, et a mundi impedimento, ac saeculari desiderio corda eorum defendat: ut, sicut immutantur in vultibus, ita dextera manus ejus virtutis tribuat eis incrementa, et ab omni caecitate spirituali et humana, oculos eorum aperiat, et lumen eis aeternae gratiae concedat. Qui vivit et regnat cum Deo Patre in unitate ejusdem Spiritus sancti Deus, per omnia saecula saeculorum.

He then sits, and says with the Chaplains the antiphon and psalm:

Ant. Tu es Domine qui restitues haereditatem meam mihi.

Ps. Conserva me Domine, quoniam speravi in te: dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.

[1] There is question here of the *Litterae dimissoriae*, which must be got from the Ordinand's Bishop. The Vicar-General cannot give them, nor the Vicar-Capitular, unless the See be vacant for a year. For the question, as to which Bishop should give them, see any approved treatise on Canon Law.

Sanctis, qui sunt in terra ejus: mirificavit omnes voluntates meas in eis.

Multiplicatae sunt infirmitates eorum: postea accelera-verunt.

Non congregabo conventicula eorum de sanguinibus: nec memor ero nominum eorum per labia mea.

The psalm is said without *Gloria.*

17. When the antiphon has been repeated, the Bishop proceeds to cut the hair. The first Chaplain receives a linen gremial veil from a Clerk, and puts it on the knees of the Bishop. The same Chaplain receives the scissors from another Clerk, who has brought it on a salver from the credence table, and presents it to the Bishop with the *oscula.* The *Tonsurandi* approach, two and two, and, genuflecting, ascend, and kneel on the predella before the Bishop. The Bishop cuts the hair of each in five places—in front, at the back, over the right ear, over the left, and on the crown. The *Tonsurandus* says:—"*Dominus pars—haereditatis meae—et calicis mei—tu es qui restitues—haereditatem meam mihi,*" dividing it into five parts, as above, a part for each cutting of the hair. The Bishop suggests the words to the *Tonsurandus.* If the number of candidates be great, the Bishop descends from the Altar between his Chaplains, and, with mitre on, cuts the hair, standing before each *Tonsurandus,* who is kneeling. He then returns to the predella.

In both cases the Book-bearer will hold the Pontifical before the Bishop, and somewhat to his left; he will be accompanied by the Bugia-bearer. A Clerk will hold a salver, on which the Bishop deposits the hair cut off. The *Tonsi* retire with the ordinary reverences, and go to

their places, and stand[1] until all have received the Tonsure, when all kneel.

18. When the Bishop has conferred the Tonsure on all, the first Chaplain receives the scissors, and gives it to the Clerk; the second takes off the gremial veil and mitre; the Bishop rises, and, turned to the *Tonsi*, says:

Oremus.

Praesta quaesumus omnipotens Deus, ut hi famuli tui, quorum hodie comas capitum pro amore divino deposuimus, in tua dilectione perpetuo maneant; et eos sine macula in sempiternum custodias. Per Christum Dominum nostrum. **R.** Amen.

The Bishop sits, and the Chaplain puts on the mitre and gremial. The Bishop commences the antiphon:

Hi accipient benedictionem a Domino; et misericordiam a Deo salutari suo: quia haec est generatio quaerentium Dominum.

And the psalm—

Domini est terra, et plenitudo ejus; orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum: et super flumina praeparavit eum.

Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus.

Innocens manibus, et mundo corde: qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.

[1] We suppose a large number of *Tonsurandi*. The Pontifical does not require them to kneel until the Bishop commences the prayer.

Haec est generatio quaerentium eum, quaerentium faciem Dei Jacob

Attollite portas principes, vestras, et elevamini portae aeternales; et introibit Rex gloriae.

Quis est iste Rex gloriae? Dominus fortis et potens, Dominus potens in praelio.

Attollite portas principes vestras, et elevamini portae aeternales; et introibit Rex gloriae.

Quis est iste Rex gloriae? Dominus virtutum ipse est Rex gloriae.

Gloria Patri, et Filio, et Spiritui sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

This he says with his Chaplains. The antiphon having been repeated, the second Chaplain removes the gremial and mitre; the Bishop rises, and turned to the Altar, says "*Oremus;*" the first Chaplain adds, "*Flectamus genua,*" and the second answers, "*Levate.*" At "*Flectamus*" all who happen to be standing genuflect on one knee, except the Bishop, Book-bearer, and Bugia-bearer. The *Tonsi* remain standing. All rise at "*Levate,*" except the *Tonsi.* The Bishop, turned to the *Tonsi,* says:

Adesto, Domine, supplicationibus nostris, et hos famulos tuos bene ✠ dicere dignare, quibus in tuo sancto nomine habitum sacrae religionis imponimus; ut, te largiente, et devoti in Ecclesia tua persistere, et vitam percipere mereantur aeternam. Per Christum Dominum nostrum. R. Amen.

19. The Bishop sits, and the first Chaplain puts on the mitre. The *Tonsi* again approach, two and two, and, genuflecting, ascend to the predella. Clerks should previously have arranged the surplice of each in such a way that the Bishop will have no difficulty in putting it on

each one. The Bishop takes the surplice from each, and invests him with it, saying :

Induat te Dominus novum hominem, qui secundum Deum creatus est, in justitia, et sanctitate veritatis.

Each one returns, and stands. Again if the number be large, the Bishop may descend, as for Tonsure, returning to the predella when finished.

20. The second Chaplain takes off the mitre and gremial, and the *Tonsi* having knelt, the Bishop rises, and says the Prayer :

Oremus.

Omnipotens sempiterne Deus, propitiare peccatis nostris, et ab omni servitute saecularis habitus hos famulos tuos emunda ; ut dum ignominiam saecularis habitus deponunt, tua semper in aevum gratia perfruantur : ut, sicut similitudinem coronae tuae eos gestare facimus in capitibus, sic tua virtute haereditatem subsequi mereantur aeternam in cordibus. Qui cum Patre, et Spiritu sancto vivis et regnas Deus, per omnia saecula saeculorum. R. Amen.

He then sits, and the first Chaplain puts on the mitre and gremial. The Bishop addresses the *Tonsi :*

Filii carissimi, animadvertere debetis, quod hodie de foro Ecclesiae facti estis, et privilegia clericalia sortiti estis ; cavete igitur, ne propter culpas vestras illa perdatis ; et habitu honesto, bonisque moribus, atque operibus Deo placere studeatis. Quod ipse vobis concedat per Spiritum sanctum suum.

R. Amen.

He adds :

Dicite semel septem Psalmos poenitentiales cum Litaniis versiculis et Orationibus, et omnipotentem Deum etiam pro me orate.

If Tonsure be conferred on the same occasion as any of the Orders, the address, "*Filii Carissimi*," &c., is omitted, and "*Filii delectissimi*," &c., p. 38, alone said after conferring the Order.

21. If the function has taken place immediately before Mass, the gremial and mitre are taken off by the second Chaplain. The faldstool is removed. The Bishop descends and commences Mass, which is said *more solito*. Those who have received Tonsure return to their places in Choir, and assist at Mass. After Mass, the Bishop is unvested, &c., as usual, and makes his thanksgiving. He then proceeds to the Altar of the Blessed Sacrament, where he prays for a short time, after which he leaves, accompanied as at his entry.

If the function has taken place immediately after mass, the gremial and mitre are taken off, and the faldstool removed. The Bishop descends, is unvested, makes his thanksgiving, &c., as just stated.

If the function has no connection with Mass, the second Chaplain takes off the mitre. The Bishop rises and descends to the foot of the Altar, and the vestments are taken off, the Clerks being in attendance to receive them. The mozzetta or mantelletta is put on, and the pectoral cross and the berretta is handed to the Bishop by the first Chaplain. The cushion is placed on the step, and the Bishop prays for a short time. He then goes to the Altar of the Blessed Sacrament, accompanied as at the beginning, and, having prayed, leaves the church as he entered.

22. The *Tonsi* remain kneeling until the Bishop has passed to the Altar of the Blessed Sacrament. They

then rise, and come before the Altar, genuflect, two and two, and leave in processional order, *seniores priores.*

23. The lights on the Altar are extinguished, the scissors, &c., removed, and everything is put in order.

Chapter III.

Clerical Tonsure conferred in a Low Mass.

PREPARATIONS.

1. *At High Altar.*—Four lighted candles.

2. Necessary vestments on the middle of the Altar—viz., the ordinary vestments for Low Episcopal Mass. We give the ceremonies of Episcopal Low Mass, p. 97.[1]

3. The cloth of gold mitre at the Gospel side.

4. Missal and stand at the Epistle side, the charts being removed.

5. On the plane of the sanctuary, in front of the Altar, a faldstool and cushion, or a genuflexorium,[2] on which the Bishop is to kneel during his preparation.

[1] It is certain from the Responses of the Congregation of Sacred Rites that, if a *General* ordination be held on any of the six *Tempora Statuta*, the Mass must be of the Feria, without even a commemoration of the Saint whose Feast may happen to be celebrated on those days, though the Feast be of the first class. Vavasseur and others hold the same even for a *Partial* ordination. So that, even when Tonsure alone, or Minor orders alone, are conferred on those days, the Mass should be of the Feria. This seems to follow clearly from the rubrics of the Pontifical for the ordination of a single person: "Si Tonsuram *tantum* . . . in Missam de Sabbato ante Dominicam Passiones," &c. "Si minores *tantum* Ordines . . . in Missam de Sabbato ante Dominicam Passiones," &c.

Extra Tempora, the Mass will be "*de Festo currenti.*"

For the *Tempora statuta*, see p. 41, n. 1.

[2] See note, p. 7.

6. *On the credence table.*—Chalice, with everything for Low Mass.

7. Ciborium, with particles for the *Tonsurandi.*

8. Communion-cloth.

9. Ewer, basin, and towel for washing the Bishop's hands.

10. Gremial veil of the colour of the vestments.

11. Pontifical, canon, and bugia.

12. Scissors on salver; a dish or salver for the hair cut off; a white linen gremial veil, to be put on the knees of the Bishop whilst he cuts the hair.

13. *At the Altar of the Blessed Sacrament.*—A faldstool, with a cushion before it, or a genuflexorium. The candles are to be lighted on the Altar, whilst the Bishop prays before the Blessed Sacrament.

14. *In the Sacristy.*—The Holy Water vessel and aspersory held by a Clerk in surplice.

THE FUNCTION.

15. Half an hour before the function the *Tonsurandi* assemble, and their names are called by the Notary.

16. They enter Choir in processional order, *seniores priores.* Each one has a surplice on his left arm, and a lighted candle in his right hand: "Ordinandi omnes debent in ecclesia se praesentare. . . candelis in manu *accensis.*" The hand is also specified: "In manu *dextra.*"

17. The Bishop comes in mozzetta or mantelletta to the Sacristy, between his two Chaplains. The first

Chaplain presents him with the aspersory.[1] The Bishop enters, and as he passes through the Choir all kneel, if he be the Ordinary.

18. The Bishop goes with his Chaplains to the Altar of the Blessed Sacrament, and prays there for a short time, after which he passes to the genuflexorium before the High Altar. The Bishop kneels, and makes his preparation as for an ordinary Low Episcopal Mass.

19. When the Bishop has finished his preparation, everything proceeds as usual up to the time for conferring Tonsure.

20. In the Mass of the Saturday before Passion Sunday, and in other Masses in which the *Gloria* is not said, except those of the Saturdays of Quarter Tense, Tonsure is conferred immediately after the Introit: in the Masses of the Saturdays of Quarter Tense and of Holy Saturday, and in other Masses in which the *Gloria* is said, immediately after the *Kyrie*.

21. When the time is near, one or two Clerks place the faldstool on the middle of the predella.

22. The Archdeacon now comes to the Gospel side of the predella. The Bishop sits, and the first Chaplain puts on the (cloth of) gold mitre and the gremial veil. The Archdeacon then says: "*Accedant qui promovend sunt*," &c. The Notary, who has come shortly before to the lowest step of the Altar at the Epistle side, reads the list of names, and each *Tonsurandus* answers, "*Adsum*." They come before the Altar, two and two, genuflect, make a profound reverence to the Bishop, and go and stand

[1] If the Bishop be not the Ordinary, see note, p. 8.

round the front of the Altar. When all have been presented, they kneel. The Archdeacon and Notary retire.[1]

23. The function then proceeds as in nn. 16-19, p. 10, the *Tonsurandi* remembering to give their candles to the attendant Clerks before ascending the altar, and to receive them again when they descend.

24. The second Chaplain takes off the gremial and mitre, and the Bishop rises, and says over the *Tonsi*, who are kneeling, the prayer "*Omnipotens*," &c. Immediately after this prayer, the Bishop goes to the Altar, and continues Mass. The faldstool is removed. The address, "*Filii carissimi*," &c., is not given until after the last blessing in the Mass. The *Tonsi* may retire to their places in Choir.

25. The Mass goes on as usual until the Bishop has said the Offertory. At this time the faldstool is placed on the predella, the Bishop sits, and the first Chaplain puts on the mitre and linen gremial veil. All the *Tonsi* rise, approach, two and two, ascend the Altar, and, kneeling on the predella, present the candles to the bishop, kissing the Bishop's ring. Martinucci makes no mention of kissing the candle, no doubt on account of the danger of throwing the wax about. The Bishop gives the candles to the Chaplain on his left, who hands

[1] According to De Herdt, this is the time for extinguishing the candles, which should not be lighted until near the Offertory. But Martinucci directs the candles to be kept lighted during the entire function, until they are presented to the Bishop at the Offertory. He would have the candles held by two or four Clerks, stationed at the foot of the Altar, when it is inconvenient for the *Tonsurandi* themselves to hold them. We follow Martinucci. But De Herdt's arrangement will be followed if Clerks cannot be procured.

them to one or more Clerks to extinguish and remove them. Each one may now return to his place in Choir.

26. When the last candle has been presented, the Bishop's hands are washed, during which all kneel. The gremial and mitre are removed by the second Chaplain; the faldstool is removed, and the Bishop continues Mass.

27. Two torches are held by Clerks during the Elevation, and retained until after the Communion of the *Tonsi*.[1]

28. Whilst the Bishop is receiving the chalice, two Clerks approach the altar, one of whom has the communion-cloth. Having genuflected *in plano*, they kneel on the ends of the predella, and extend the cloth. The *Tonsi* rise, and approach for Holy Communion *more solito*.

29. The Bishop gives Communion *more solito*, the form "*Custodiat te*," &c., not being used, according to Martinucci, except for those who receive Holy Orders. Each Communicant kisses the Bishop's ring before receiving the consecrated particle.

30. After the Communion the Torch-bearers retire.

31. When the Bishop has given the last blessing, the faldstool is placed on the middle of the predella. The Bishop sits, and the mitre is put on by the first Chaplain. The Bishop reads the "*Filii carissimi*," &c., after which the mitre is taken off, the faldstool removed, and the Mass continued.

32. The Mass being finished, the Bishop descends, is unvested, and makes his thanksgiving as usual. He

[1] The Pontifical prescribes Holy Communion only for those who receive a Holy Order. But it is well that all should communicate.

then goes to the Altar of the Blessed Sacrament, where he prays for a short time. He leaves the Church, accompanied as at his entry.

33. The *Tonsi* rise, come before the Altar, genuflect, two and two, and leave in the same order in which they entered.

Chapter IV.

The Four Minor Orders conferred in a Low Mass.

1. *Time.*—Minor Orders may be conferred on any holiday of obligation or retrenched holiday.[1]

2. They may be conferred *extra Missam*, but in the morning, not in the evening. However, they are usually conferred within Mass. We shall treat first of the case in which they are conferred within a Low Mass, and in which the four are conferred on the same occasion.

PREPARATIONS.

3. *At the High Altar.*—Four lighted candles.

4. The necessary vestments on the middle of the Altar, viz., the ordinary vestments for Low Episcopal Mass.[2]

5. The cloth of gold mitre at the Gospel side, and near it the veil for the Bearer.

6. Missal and stand at the Epistle side, the charts being removed.

[1] Maynooth College has the privilege of having them conferred once a-year on an ordinary Minor Double. (See *College Calendar* of 1890-91.)

[2] See Note 1, p. 17.

7. On the plane of the sanctuary in front of the Altar, a faldstool and cushion, or a genuflexorium,[1] on which the Bishop is to kneel during his preparation.

8. *On the credence table.*—Chalice with everything for Low Mass.

9. Ciborium with particles for all the Ordinands.

10. Communion-cloth.

11. Ewer, basin, and towel for washing the Bishop's hands.

12. Gremial veil of the colour of the vestments.

13. Pontifical, canon, and bugia.

14. Two keys of the Church on a salver for the ordination of Porters.

15. A missal for the ordination of Lectors and Exorcists.

16. An empty cruet on a salver, and a candlestick with an unlighted candle for the ordination of Acolytes.

17. *At the Altar of the Blessed Sacrament.*—Genuflexorium or faldstool with cushion. And the candles ought to be lighted whilst the Bishop prays at it.

18. *In the Sacristy.*—The Holy Water vessel and aspersory, held by a Clerk in surplice.

Near the door, which is to be closed and opened, there should be a hand-bell, "tintinabulum, si non adsint campanae."

THE FUNCTION.

19. About half an hour before the time appointed for the function, the Ordinands assemble, and the Notary

[1] See note, p. 7.

calls the names to make sure that all the Ordinands, and these alone, present themselves.

20. Each Ordinand has on a surplice, and holds a *lighted* candle in his right hand.

21. They go into Choir in processional order, *seniores priores.*

22. The Bishop comes in mozzetta or mantelletta to the Sacristy, between his two Chaplains. The first Chaplain presents him with the aspersory.[1] The Bishop enters, and as he passes through, the Choir all kneel, if he be the Ordinary.

23. The Bishop goes with his Chaplains to the Altar of the Blessed Sacrament, and prays there for a short time, after which he passes to the genuflexorium or faldstool, before the High Altar. The Bishop kneels, and makes his preparation as for an ordinary Low Episcopal Mass.[2]

24. When the Bishop has finished his preparation, everything proceeds as usual up to the time of the ordination.

25. The rule for the part of the Mass at which the Minor Orders are conferred is the following:—In the Mass of Saturday before Passion Sunday, and in other Masses in which the *Gloria* is not said, except those of the Saturdays of Quarter Tense, all the Minor Orders are conferred after the *Kyrie.* In the Mass of Holy Saturday, and in other Masses in which the *Gloria* is said, they are conferred after the *Gloria.* In the Masses of the Saturdays of Quarter Tense, the Porter is

[1] If the Bishop be not the Ordinary, see note, p. 8.
[2] See p. 97.

ordained after the first Lesson, the Lector after the second, the Exorcist after the third, and the Acolyte after the fourth.

26. When the time for ordination is near, one or two Clerks place the faldstool on the middle of the predella.

27. The Archdeacon now comes to the Gospel side of the predella. The Bishop sits, and the first Chaplain puts on the cloth of gold mitre, and the gremial veil.

28. The Archdeacon then says,[1] "*Accedant omnes qui ordinandi sunt.*" The names are not called. All approach, two and two, *seniores priores*, genuflect before the Altar, make a profound reverence to the Bishop, and kneel before or on each side of the Altar, those who are to be ordained first, *i.e.* the Porters, being nearest to the Altar.

If the number be large, they need not leave their places in Choir, but kneel down (Martinucci, Vavasseur &c.).

29. All having been presented to the Bishop, the Archdeacon, turned to the Ordinands, reads the admonition : "*Reverendissimus in Christo Pater*,"[2] &c.

30. After this, the Archdeacon invites those to be ordained Porters : "*Accedant qui ordinandi sunt ad officium Ostiariorum.*" The rest rise, and, with the proper genuflection, go to sit in their places.

[1] If the day be one on which the Pontifical does not allow the Ordinations, it seems not to be necessary to read the *Mandatum Apostolicum*, by virtue of which the ordinations are held, as in both the general and special rubrics the *Mandatum* is mentioned only in connection with Holy Orders. Yet, if there be a special faculty for ordaining outside the rubrical times, we see no objection to reading the document by which the faculty is given.

[2] See p. 10.

31. The Notary, who has come shortly before to the lowest step of the Altar at the Epistle side, reads the list of names, and each Ordinand answers distinctly, "*Adsum.*" They come before the Altar, genuflect, two and two, make a profound reverence to the Bishop, and go and stand around the front of the Altar. When all have been presented, they kneel.

32. The Bishop admonishes the Ordinands.[1]

Suscepturi, filii carissimi, officium Ostiariorum, videte, quae in domo Dei agere debeatis. Ostiarium oportet percutere cymbalum, et campanam; aperire Ecclesiam, et sacrarium; et librum aperire ei, qui praedicat. Providete igitur, ne per negligentiam vestram, illarum rerum, quae intra Ecclesiam sunt, aliquid depereat: certisque horis domum Dei aperiatis fidelibus: et semper claudatis infidelibus. Studete etiam, ut, sicut materialibus clavibus Ecclesiam visibilem aperitis, et clauditis: sic et invisibilem Dei domum, corda scilicet fidelium, dictis, et exemplis vestris claudatis diabolo, et aperiatis Deo: ut divina verba, quae audierint, corde retineant, et opere compleant, quod in vobis Dominus perficiat per misericordiam suam.

Meanwhile the Master of Ceremonies gets the keys ready, and gives them to the first Chaplain, who presents them to the Bishop when the admonition has been finished.

33. At the end of the admonition the Ordinands rise, come before the altar, genuflect, two and two, and give their candles away.[2]

[1] The Pontifical being held by the Book-bearer with the Bugia-bearer at his right.

[2] At this particular time, if the number be large, it would seem to be necessary that the Clerks appointed to take the candles should extinguish them, as they could not hold all lighted. They may place them in baskets, and distribute them lighted to the Ordinands at the proper time.

ascend and kneel on the predella, two or more at a time. The Bishop presents the keys on a salver, and each of the two or more, to whom they are presented, touches the keys with his right hand, putting the thumb on one key, and the index finger on the other. The Bishop says:

Sic agite, quasi reddituri Deo rationem pro iis rebus, quae his clavibus recluduntur.

The Ordinands are not to remove their fingers from the keys until the whole form has been said.

34. The Ordinands rise, descend and follow the Archdeacon to the door of the Church.[1] The Archdeacon makes each one close and open the door. The door may be the principal or a side door. It is not necessary to make them lock and unlock the door with a key (S. R. C.). The Archdeacon then leads them to the bell of the Church or Sacristy, and makes each one give the bell-rope one pull. If this be not convenient, it will do to ring a hand-bell. He then leads them back to the Bishop, and with the proper reverences they go and kneel in their places, and receive their candles. The Archdeacon retires.

35. The gremial veil is removed by the second Chaplain, and the Bishop rises with mitre, and says:

Deum Patrem omnipotentem, fratres carissimi, suppliciter deprecemur, ut hos famulos suos bene ✠ dicere dignetur, quos in officium Ostiariorum eligere dignatus est: ut sit eis fidelis-

[1] If the number be small, the Archdeacon waits until all have touched the keys. He then receives the key of the door and makes the Ordinands lock and unlock the door, &c. But if the number be large, he commences this ceremony immediately after the first two or more have touched the keys. It will not then be necessary to lock and unlock the door, but merely to close and open it.

sima cura in domo Dei, diebus, ac noctibus, ad distinctionem certarum horarum, ad invocandum nomen Domini, adjuvante Domino nostro Jesu Christo, qui cum eo vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

The second Chaplain removes the mitre; the Bishop turns to the Altar, and says "*Oremus;*" the first Chaplain says "*Flectamus genua,*" when all who happen to be standing genuflect on one knee, except the Bishop and the Ministers of the book and bugia; the second Chaplain answers, "*Levate,*" and all rise, except the Porters. The Bishop, turned to the Porters, says the Prayer:

Domine sancte, Pater omnipotens, aeterne Deus, bene- ✠ dicere dignare hos famulos tuos in officium Ostiariorum, ut inter janitores Ecclesiae tuo pareant obsequio, et inter electos tuos, partem tuae mereantur habere mercedis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.

R. Amen.

36. The Archdeacon returns to his place on the predella. The Bishop, after the prayer, sits,[1] and the first Chaplain puts on the mitre and gremial veil. The Archdeacon sends the Porters to their places in Choir, saying: "*Ad loca vestra,*" or "*Recedant qui Ordinati sunt Ostiarii.*" But if those just ordained, and only those, are to be ordained Lectors, there is no need to dismiss them: they stand where they are.

37. The Archdeacon says: "*Accedant qui ordinandi sunt*

[1] If the Mass be that of any of the Saturdays of Quarter Tense it is continued to the proper time for each Order.

ad officium Lectorum." The Notary calls the names, and each one answers "*Adsum.*"[1] The Ordinands come before the Altar, two and two, genuflect, make a profound reverence to the Bishop, and go to stand around the front of the Altar.[2]

38. The Bishop reads to the Ordinands who are kneeling, the admonition:

Electi, filii carissimi, ut sitis Lectores in domo Dei nostri, officium vestrum agnoscite, et implete. Potens est enim Deus, ut augeat vobis gratiam perfectionis aeternae. Lectorem siquidem oportet legere ea quae (vel ei qui) praedicat, et lectiones cantare; et benedicere panem, et omnes fructus novos. Studete igitur verba Dei, videlicet Lectiones sacras, distincte et aperte, ad intelligentiam, et aedificationem fidelium absque omni mendacio falsitatis proferre; ne veritas divinarum Lectionum incuria vestra ad instructionem audientium corrumpatur. Quod autem ore legitis, corde credatis, atque opere compleatis: quatenus auditores vestros, verbo pariter et exemplo vestro, docere possitis. Ideoque, dum legitis, in alto loco Ecclesiae stetis, ut ab omnibus audiamini, et videamini figurantes positione corporali, vos in alto virtutum gradu debere conversari; quatenus cunctis, a quibus audimini, et videmini, coelestis vitae formam praebeatis; quod in vobis Deus impleat per gratiam suam.

The gremial veil is removed by the second Chaplain, and the Bishop receives the missal from the first Chaplain, and supports it on his knees. The Ordinands come before the Altar, two and two, genuflect, give away their candles, and ascend, two, three, or four at a time, and

[1] But if the Ordinands are those, and only those, who have been ordained Porters, it will be sufficient to say, "*Iidem sunt qui jam sunt nominati.*"

[2] In the case contemplated in note 1, the Ordinands need not go through this presentation again, but kneel where they are.

kneel on the predella before the Bishop. Each Ordinand touches the missal, putting the thumb on the leaves, and the fingers on the cover. The Bishop says:

Accipite, et estote verbi Dei relatores, habituri, si fideliter et utiliter impleveritis officium vestrum, partem cum iis, qui verbum Dei bene administraverunt ab initio.

The Ordinands must not remove their hands until the whole form has been said. The first number descend to their places, and stand. The second number ascend, and act in the same way.

39. When the missal has been presented to all, the newly-ordained Lectors kneel, and the missal is taken from the Bishop by the first Chaplain. The Bishop rises with mitre, and, turned towards the Lectors, says:

Oremus, fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos in Ordinem Lectorum dignatur assumere, bene ✠ dictionem suam clementer effundat, quatenus distincte legant, quae in Ecclesia Dei legenda sunt, et eadem operibus impleant. Per Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit, et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.

The mitre is then taken off by the second Chaplain, and the Bishop, turned to the Altar, says, "*Oremus*," &c., as for the ordination of Porters, n. 37, and the Prayer:

Domine sancte, Pater omnipotens, aeterne Deus, bene- ✠ dicere dignare hos famulos tuos in officium Lectorum, ut assiduitate lectionum instructi sint, atque ordinati; et agenda dicant, et dicta opere impleant, ut in utroque sanctae Ecclesiae exemplo sanctitatis suae consulant. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.

R. Amen.

The Bishop sits,[1] and the mitre and gremial are put on by the first Chaplain.

40. The Archdeacon comes to his place on the predella, and dismisses the Lectors, saying, "*Ad loca vestra*," &c. They return with the proper reverences. But if those just ordained, and only those, are to be ordained Exorcists, there is no need to dismiss them. The Archdeacon now invites those to be ordained Exorcists: "*Accedant*," &c. The Notary reads the names, and the Ordinands answer, "*Adsum;*" come, two and two, with lighted candles, genuflect before the altar, make a profound reverence to the Bishop, and go to stand in their places around the front of the Altar. If the Ordinands are those, and only those, who have been ordained Lectors, it will be sufficient to say, "*Idem sunt*," &c., and it will not be necessary to go again through the ceremony of presentation, but the Ordinands kneel where they are. The Archdeacon and Notary retire. A Clerk will have the missal in readiness.

41. The Bishop admonishes the Ordinands, who are kneeling:

Ordinandi, filii carissimi, in officium Exorcistarum debetis noscere quid suscipitis. Exorcistam etenim oportet abjicere daemones; et dicere populo, ut, qui non communicat, det locum; et aquam in ministerio fundere. Accipitis itaque potestatem imponendi manum super energumenos, et per impositionem manuum vestrarum, gratia Spiritus sancti, et verbis exorcismi pelluntur spiritus immundi a corporibus obsessis. Studete igitur, ut, sicut a corporibus aliorum daemones expellitis, ita a mentibus, et corporibus vestris omnem immunditiam, et nequi-

[1] See note, p. 28.

tiam ejiciatis: ne illis succumbatis, quos ab aliis, vestro ministerio, effugatis. Discite per officium vestrum vitiis imperare; ne in moribus vestris aliquid sui juris inimicus valeat vindicare. Tunc etenim recte in aliis daemonibus imperabitis, cum prius in vobis eorum multimodam nequitiam superatis. Quod vobis Dominus agere concedat per Spiritum suum sanctum.

The gremial is then removed by the second Chaplain, and the Bishop receives from the first Chaplain the missal, which he supports on his knees. The Ordinands come before the Altar, two and two, genuflect, give away their candles, and ascend, two, three, or four at a time, and kneel on the predella before the Bishop. Each one puts his right hand on the missal, the thumb on the leaves, and the fingers on the cover, and does not remove it until the Bishop has finished the entire form:

Accipite, et commendate memoriae, et habete potestatem imponendi manus super energumenos, sive baptizatos sive catechumenos.

The first number descend, genuflect, receive their candles, and go to their places before the Altar, where they stand. The second number ascend, and act in the same way.

42. When the missal has been presented to all they kneel, and the missal is taken from the Bishop by the first Chaplain. The Bishop rises with mitre on, and turned to the Exorcists, says:

Deum Patrem omnipotentem, fratres carissimi, supplices deprecemur, ut hos famulos suos bene ✠ dicere dignetur in in officium Exorcistarum; ut sint spirituales imperatores, ad abjiciendos daemones de corporibus obsessis, cum omni nequitia eorum multiformi. Per unigenitum Filium suum

Dominum nostrum Jesum Christum, qui cum eo vivit et regnat unitate Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

The second Chaplain removes the mitre; the Bishop turns to the Altar. *Oremus flectamus*, &c., are said, as in p. 28, n. 37, and the Prayer:

Domine sancte, Pater omnipotens, aeterne Deus, bene-✠dicere dignare hos famulos tuos in officium Exorcistarum; ut per impositionem manuum, et oris officium, potestatem, et imperium habeant spiritus immundos coercendi; ut probabiles sint medici Ecclesiae tuae, gratia curationum virtuteque coelesti confirmati. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

43. The Bishop sits,[1] and the mitre and gremial are put on by the first Chaplain. The Archdeacon comes to his place on the predella, and dismisses the Exorcists, saying, "*Ad loca vestra*," &c. The Exorcists rise, and with the proper reverences go to sit in their places in Choir. If all the Exorcists, and only these, are to be ordained Acolytes, it will not be necessary to do this. The Archdeacon invites those to be ordained Acolytes, "*Accedant*," &c. The Notary, who has come to his place on the lowest step, reads the names. Each one answers, "*Adsum*;" and the Ordinands come, two and two, and with lighted candles in their hands, genuflect before the Altar, make a profound reverence to the Bishop, and go and stand around the front of the Altar. If all the Exorcists, and only those, are to be ordained Acolytes, all this need not

[1] See note, page 28.

be gone through; it will be sufficient that the Notary say "*Iidem sunt*," and the Ordinands kneel where they are. The Archdeacon and Notary then retire. A Clerk will have in readiness the empty cruet, and candlestick with unlighted candle.

44. When all the Ordinands have been presented, they kneel, and the Bishop reads the admonition:

Suscepturi, filii carissimi, officium Acolythorum, pensate quod suscipitis. Acolythum etenim oportet ceroferarium ferre; luminaria Ecclesiae accendere; vinum, et aquam ad Eucharistiam ministrare. Studete igitur susceptum officium digne implere. Non enim Deo placere poteritis, si lucem Deo manibus praeferentes, operibus tenebrarum inserviatis, et per hoc aliis exempla perfidiae praebeatis. Sed sicut Veritas dicit: Luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in coelis est. Et sicut Apostolus Paulus ait: In medio nationis pravae et perversae, lucete sicut luminaria in mundo, verbum vitae continentes. Sint ergo lumbi vestri praecincti, et lucernae ardentes in manibus vestris, ut filii lucis sitis. Abjiciatis opera tenebrarum, et induamini arma lucis. Eratis enim aliquando tenebrae, nunc autem lux in Domino. Ut filii lucis ambulate. Quae sit vero ista lux, quam tantopere inculcat Apostolus, ipse demonstrat subdens: Fructus enim lucis est, in omni bonitate, et justitia, et veritate. Estote igitur solliciti, in omni justitia, bonitate et veritate, ut et vos, et alios, et Dei Ecclesiam illuminetis. Tunc etenim in Dei sacrificio digne vinum suggeretis, et aquam, si vos ipsi Deo sacrificium per castam vitam, et bona opera oblati fueritis. Quod vobis Dominus concedat per misericordiam suam.

The gremial veil is taken off by the second Chaplain. The Ordinands rise, come, and genuflect, two and two, put away their candles, ascend, two, three, or four at

a time, and kneel on the predella. The Bishop receives the candlestick with unlighted candle from the first Chaplain, and presents it to the Ordinands. Each one touches the candlestick with the thumb, and the candle with the index finger of his right hand, and takes care not to remove his hand, until the Bishop has finished the form :

Accipite ceroferarium cum cereo, et sciatis vos ad accendenda Ecclesia luminaria mancipari, in nomine Domini.

Each Acolyte answers, "*Amen.*" The first number descend, receive their candles, and with proper reverences go to their places before the Altar. The second number ascend, and act in the same way.

45. When the candlestick has been presented to all, the first Chaplain takes it from the Bishop, and the Acolytes come again before the Altar, genuflect, give away their candles, ascend, two, three, or four at a time, according to convenience. The Bishop receives the empty cruet on a salver, and presents it to the Acolytes. Each one touches the cruet with his right hand, the usual way being to put the thumb on the salver, and the index finger on the cruet, though Martinucci would have the index and middle fingers on the cruet alone. The hand is not to be removed until the Bishop has finished the entire form.

Accipite urceolum, ad suggerendum vinum et aquam ad Eucharistiam sanguinis Christi, in nomine Domine.

Then each one answers, "*Amen.*" The first number descend, receive their candles, and with the ordinary reverences go and stand in their places before the

Altar. The second number ascend, and act in the same way.

46. When the cruet has been presented to all, it is received by the first Chaplain. The Acolytes kneel, the Bishop rises with mitre, and, turned to the Acolytes, says:

Deum Patrem omnipotentem, fratres carissimi, suppliciter deprecemur, ut hos famulos suos bene ✠ dicere dignetur in ordine Acolythorum; quatenus lumen visibile manibus praeferentes, lumen quoque spirituale moribus praebeant: adjuvante Domino nostro Jesu Christo, qui cum eo et Spiritu sancto vivit, et regnat Deus, per omnia saecula saeculorum. *R.* Amen.

The first Chaplain removes the mitre, and "*Oremus, Flectamus,*" &c., are said, as in p. 28, and the Prayers:

Domine sancte, Pater omnipotens, aeterne Deus, qui per Jesum Christum, Filium tuum Dominum nostrum, et Apostolos ejus in hunc mundum lumen claritatis tuae misisti, quique ut mortis nostrae antiquum aboleres chirographum, gloriosissimae illum crucis vexillo affigi, ac sanguinem, et aquam ex latere illius pro salute generis humani effluere voluisti, bene ✠ dicere dignare hos famulos tuos in officium Acolythorum; ut ad accendendum lumen Ecclesiae tuae, et ad suggerendum vinum et aquam ad conficiendum sanguinem Christi Filii tui in offerenda Eucharistia sanctis altaribus tuis fideliter subministrent. Accende, Domine, mentes eorum et corda, ad amorem gratiae tuae; ut illuminati vultu splendoris tui, fideliter tibi in sancta Ecclesia deserviant. Per eundem Christum Dominum nostrum. *R.* Amen.

Oremus.

Domine sancte, Pater omnipotens, aeterne Deus, qui ad Moysen, et Aaron locutus es, ut accenderentur lucernae in tabernaculo testimonii, bene ✠ dicere dignare hos famulos tuos; ut sint Acolythi in Ecclesia tua. Per Christum Dominum nostrum. *R.* Amen.

Oremus.

Omnipotens sempiterne Deus, fons lucis, et origo bonitatis, qui per Jesum Christum Filium tuum, lumen verum, mundum illuminasti, ejusque passionis mysterio redemisti, bene ✠ dicere dignare hos famulos tuos, quos in officium Acolythorum consecramus, poscentes clementiam tuam, et eorum mentes et lumine scientiae illustres, et pietatis tuae rore irriges; ut ita acceptum ministerium, te auxiliante, peragant, qualiter ad aeternam remunerationem pervenire mereantur. Per eumdem Christum Dominum nostrum. *R.* Amen.

47. The Bishop goes to the Altar and continues Mass The faldstool is removed; those who have been ordained return to their places in Choir. The Mass goes on as usual, until the Bishop has said the Offertory. At this time the faldstool is placed on the predella, the Bishop sits, and the first Chaplain puts on the mitre and linen gremial veil. All those ordained rise, come before the Altar, genuflect, and ascend, two by two, the Acolytes first, and present the lighted candle to the Bishop, kissing the Bishop's ring.[1] The Bishop gives the candles to the Chaplain at his left, who hands them to one or more Clerks to extinguish them and take them away. Each one returns to his place in Choir.

48. When the last candle has been presented, the Bishop's hands are washed, all kneeling. The mitre is taken off by the second Chaplain and also the gremial veil; the faldstool is removed, and the Bishop turns to the Altar, and continues Mass.

[1] If the number be large, the candle may be presented by only one of each Order, as is done in Rome at the Basilica of the Lateran (Martinucci).

49. At the Elevations two torches are held and retained until after the Communion[1] of those ordained.

50. Whilst the Bishop is receiving the chalice, two Clerks approach the Altar, one of whom has the communion-cloth. They kneel on the ends of the predella, having genuflected *in plano*, and extend the cloth. The Minorists rise, and approach for Holy Communion, *more solito.*

51. The Bishop gives Communion, *more solito*, the form "*Custodiat te*," &c., not being used, according to Martinucci, except for those who receive Holy Orders. Each communicant kisses the Bishop's ring, before receiving the consecrated particle.

52. After the Communion, the Clerks, with torches, depart.

53. After the Bishop has given the blessing, the faldstool is placed on the middle of the predella. The Bishop sits, and the mitre is put on by the first Chaplain. The Bishop reads:

Filii dilectissimi, diligenter considerate Ordinem[2] per vos susceptum, ac onus humeris vestris impositum: studete sancte et religiose vivere, atque omnipotenti Deo placere, ut gratiam suam possitis acquirere: quam ipse vobis per suam misericordiam concedere dignetur.

And also:

Dicite semel septem Psalmos Poenitentiales cum Litaniis Versiculis et Orationibus et omnipotentem Deum etiam pro me orate.

After which the mitre is taken off, the faldstool removed, and the Bishop continues the Mass.

[1] See note, page 21.

[2] *Ordines*, if any have received more than one Order.

54. The Bishop finishes Mass, descends, is unvested, and makes his thanksgiving as usual. He then proceeds to the Altar of the Blessed Sacrament, where he prays for a short time, and leaves, accompanied in the same way as at his entry.

55. The Minorists rise, come before the Altar, genuflect, two and two, and leave in the same order as they entered.

Chapter V.

A Single Minor Order conferred in a Low Mass.

PREPARATIONS.

1. All will be as above, except that only the *instrumenta* for the Single Order will be prepared.

THE FUNCTION.

2. There can be no difficulty in seeing, from the instructions already given, how the function ought to proceed.

Chapter VI.

Minor Orders conferred *Extra Missam.*

1. *At the High Altar.*—Four lighted candles.

2. The necessary vestments: "Si extra Missarum solemnia . . . minus solemniter conferantur, Pontifex supra rochettum vel, si sit Regularis, supra superpelliceum amictu, cruce pectorali, stola alba, et mitra simplici indutus," &c.

"Vel si immediate ante vel post Missam privatim

celebratam conferantur, Pontifex, deposito manipulo, sine casula, vel cum ea, et mitra simplici."

3. On the lowest step, in the middle, a cushion[1] on which the Bishop is to kneel.

4. On the predella, in the middle, is placed the faldstool with coverings—white, if the function is not connected with Mass; of the colour of the vestments, if so connected.

5. *On the credence table.*—Pontifical, bugia, and *instrumenta* required for the Orders. (See p. 23.)

6. At the Altar of the Blessed Sacrament and entrance of the Church, the same as above, p. 23.

THE FUNCTION.

1. The function proceeds as for Tonsure conferred *extra Missam* as far as n. 14, inclusive. It then proceeds as for Minor Orders conferred in a Low Mass, from n. 29 to n. 48, inclusive, omitting all reference to the candles, as the Ordinands have not candles, except when the Orders are conferred *intra Missam*. After this the Bishop sits, and the first Chaplain puts on the mitre and gremial, and the Bishop says, "*Filii dilectissimi*," &c., and "*Dicite semel*," &c. If even a single individual has received more than a single Order, the Bishop says, "*Considera Ordines*."

If the function has taken place before or after Mass, or is not connected with Mass, the same is to be observed as for Tonsure conferred *extra Missam*, nn. 21, 22.

1 For colour of cushion, see note, p. 7.

Chapter VII.

Subdeaconship conferred in Low Mass.

1. *Time.*—The *Mandatum Apostolicum* is required for conferring any Holy Order, even on a Sunday or Holiday *extra Tempora*, the *Tempora* being the four Saturdays of Quarter Tense, the Saturday before Passion Sunday, and Holy Saturday.[1]

PREPARATIONS.

2. *At the High Altar.*—Six candles are lighted on the Altar. If the ordaining Prelate be the Ordinary of the Diocese, a seventh candle is lighted; it will be in the middle of the six, and in a line with them. The cross will be in front of it.

3. The following vestments will be on the Altar:—Chasuble, gloves on salver, dalmatic, tunic, stole, pectoral cross, cincture, alb, and amice. A veil of the same colour as the vestments covers all. For the Mass see note p. 17.

4. The cloth of gold mitre at the Gospel side, and near it the veil for the Bearer. If the precious mitre is also used, it will be at the Gospel side, and the cloth of gold at the Epistle side. When the precious mitre may be used, may be learned from the Ceremonial. The general rule is that it may be used whenever the *Te Deum* is said in the Office.

[1] Maynooth College has the privilege of conferring Subdeaconship once a-year on a Minor Double. (See *Calendar* of 1890-91.) The Bishops of Ireland have permission to confer all the Holy Orders on Sundays, Holidays of obligation, and retrenched Holidays.

5. The missal and stand on the Epistle side, the marker being in the place of the "*Oratio pro Ordinandis.*"

6. If the ordaining Prelate be an Archbishop in his province, the Pallium will be prepared on a salver and covered with a veil of the colour of the vestments. The *spinulae*, if used, will be on another salver.

7. Near the Altar, the crosier.

8. At the middle of the lowest step, a cushion,[1] on which the Bishop is to kneel.

9. At the Epistle side, the faldstool with coverings of the colour of the vestments.

10. *On the credence table.*—Two candlesticks with lighted candles.

11. Chalice, with everything necessary for Mass.

12. Ciborium, with particles sufficient for all.

13. Communion-cloth.

14. Cruets for Mass.

15. Ewer, basin, and towel for the Bishop's hands.

16. Buskins and sandals on a salver, and covered with a veil of the colour of the vestments.

17. Book of Gospels, with maniple of the Bishop at the Gospel of the day.

18. A gremial veil of the colour of the vestments.

19. Pontifical, canon, and bugia.

20. Missal to be presented to the Ordinands.

21. Cruets with wine and water, and a finger towel, on a dish. These are to be presented to the Ordinands.

22. An empty chalice with a paten.

23. *At the Altar of the Blessed Sacrament.*—A fald-

1 For colour of cushion, see note, p. 7.

stool or genuflexorium with cushions, and the candles lighted whilst the Bishop prays at it.[1]

24. *In the Sacristy.*—The Holy Water vessel and aspersory held by a Clerk in surplice.

25. The vestments for the Ordinands should be prepared in a suitable place near the Church. These are amice, alb, cincture, white maniple and white[1] tunics, for all, if there be a sufficient number; otherwise at least one for the first.

THE FUNCTION.

26. The Ordinands assemble half an hour before the time appointed for the ordination. The Notary calls the names, and the Ordinands vest in amice, alb, and cincture. The amice should be very loose, and somewhat above the collar of the alb. Each one holds the maniple in his left hand, and, at least, the first Ordinand has a tunic across his left arm. Each one has a lighted candle in his right hand.

27. The Ordinands enter Choir in the usual order, *seniores priores*, and occupy the places assigned to them.

28. The Bishop comes to the Sacristy between his Chaplains—two priests in surplice. Both Martinucci and Vavasseur suppose him to come in mozzetta or mantelletta; but there is no reason why, if he be the Ordinary, he should not come in cappa. If he be an Archbishop in his province, the cross is borne before him by a Clerk in violet cassock and surplice. A violet cassock with

[1] No matter what may be the colour of the Bishop's vestments (Pontifical). But if the number be large any colour may be used.

surplice is also the dress of the Train-bearer of the cappa.

29. The first Chaplain presents the aspersory to the Bishop, who sprinkles himself and the Chaplains.[1] The same Chaplain receives the aspersory, and the Bishop enters, all kneeling as he passes, giving his blessing, if he be the Ordinary.

30. The Bishop goes with his Chaplains to the Altar at the Blessed Sacrament, and, having prayed for a short time, passes to the High Altar, where he kneels for a short time on the cushion placed on the lowest step. He then makes a reverence, and goes to the faldstool,[2] on which he sits, his Chaplains standing at each side, and ministering.[3]

31. The vesting of the Bishop being finished, a Clerk takes the missal with the Bishop's maniple in the place of the Gospel of the day, and takes his position near the second Chaplain. At a sign from the Master of Ceremonies, the Bishop rises and proceeds to the Altar, the Chaplains[4] being at his sides, the Ministers of the mitre and crosier, with the Clerk carrying the missal, follow, and the Train-bearer holds the extremity of the

[1] If he be not the Ordinary, see note, p. 8.

[2] The Ordinary may vest and unvest at the throne, in this case, but Martinucci speaks only of the faldstool.

[3] As the vesting of the Bishop in this function differs from the vesting in both Low Mass and High Mass, we describe more fully in a special chapter, p. 107, what we think should be done.

[4] If the ordinations be conferred by the Ordinary in the Cathedral The Bishop being "*omnibus paramentis pontificalibus indutus*," it is more correct that the Chaplains should be Canons now vested as Assistant Deacons; that the Archdeacon should also be *paratus;* and that there should be an Assistant Priest *paratus.* Martinucci, however, mentions only the Chaplains in surplice.

train of the Bishop's cassock. The Bishop, as he passes to the middle, gives his blessing, if he be the Ordinary, all who are not Canons kneeling.

32. A Clerk, or the Master of Ceremonies, will take care that the canon be put on the middle of the Altar open at the "*Aufer a nobis*," &c., with the lighted bugia near it.

33. The Bishop having come to the middle of the Altar, gives the crosier to the Minister, and the mitre is taken off by the second Chaplain. The Bishop makes a reverence, and commences Mass. All kneel, the Clerk with the missal and maniple at the left of the second Chaplain. At the *Indulgentiam*, the second Chaplain takes the maniple, and puts it on the Bishop.

34. After the *Oremus*, the Bishop ascends between the Chaplains, the Clerk with the missal ascending at the left of the second Chaplain. The Bishop kisses the Altar, and then the Gospel of the day, presented to him by the second Chaplain. The Clerk takes back the missal to the credence table, with the proper genuflections. The Bishop goes to the missal, and reads the *Introit*, the Master of Ceremonies or first Chaplain having pointed it out.

35. One or two Clerks will have the faldstool in readiness; they will place it on the middle of the predella at the proper time. The proper time for the ordination of Subdeacons is after the fifth Lesson in Masses of Quarter Tense; after the recital of the Collect and commemorations in all other Masses. Care should be taken to say the Collect *pro Ordinandis* under one conclusion with the Collect of the Mass.

36. When the time for the Ordination is near, the faldstool is placed, the Bishop sits, and the first Chaplain puts on the cloth of gold mitre and the gremial veil.

37. The Archdeacon comes to the Gospel side of the predella. If the Ordination be held *extra Tempora*, the first thing he does is read the *Mandatum Apostolicum*, by virtue of which the ordination is held on that day, after which the Bishop answers, "*Deo gratias.*" He then invites those to be ordained: "*Accedant qui ordinandi sunt Subdiaconi.*" The Notary, on the lowest step at the Epistle side, calls the names, and each one answers, "*Adsum.*" As the first answers, he leaves his place, and regulates his pace, so that the second will join him before the Altar, where both genuflect and make a profound reverence to the Bishop. They then go to the places assigned to each for the prostration. The second couple act in the same way, and so on.

The Notary should take care to add to the christian and surname of each the title of his Ordination, *v. g.*, *Ad titulum patrimonii sui*, or *pensionis ecclesiasticae*, or *beneficii*, or *cappellaniae*, or *paroeciae*, or *missionis*. If the Ordinand be a Regular, the form is: "*Frater N.N. professus ordinis Sancti N. ad titulum paupertatis*," or *ad titulum missionum*, or *mensae communis*, according to the privileges granted to each Order by the Holy See. If a large number have the same title, it is sufficient to read the names, and say "*Hi omnes ad titulum N.*"

38. When all the Ordinands have taken their places, they kneel for the admonition read by the Archdeacon: "*Reverendissimus in Christo Pater*," &c., after which they stand, and put aside their candles. The candles should

be taken by the Clerks and extinguished. They are given again lighted to the Ordinands, when the Litany has been finished.

39. The Bishop reads from the Pontifical held by the Book-bearer, with the Bugia-bearer on his right:

Fili dilectissimi, ad sacrum Subdiaconatus Ordinem promovendi, iterum atque iterum considerare debetis attente, quod onus hodie ultro appetitis. Hactenus enim liberi estis, licetque vobis pro arbitrio ad saecularia vota transire; quod si hunc Ordinem susceperitis, amplius non licebit a proposito resilire, sed Deo, cui servire, regnare est, perpetuo famulari; et castitatem, illo adjavante, servare oportebit, atque in Ecclesiae ministerio semper esse mancipatos. Proinde, dum tempus est, cogitate, et, si in sancto proposito perseverare placet, in nomine Domini, huc accedite.

If all to be ordained are Religious, this is omitted. At the end of the admonition the Ordinands approach the Altar and kneel. The Bishop rises with mitre, and kneels before the faldstool, a cushion having been placed for him to kneel on. The Ordinands prostrate themselves on the floor, on which a carpet ought to have been spread. All others kneel.

40. The Bishop recites the Litany given in the Pontifical:

Kyrie eleison. Christe eleison.
Kyrie eleison. Christe audi nos.
Christe exaudi nos.
Pater de coelis Deus, miserere nobis.
Fili Redemptor mundi Deus, miserere nobis.
Spiritus sancte Deus, miserere nobis.
Sancta Trinitas unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.

Sancta Dei Genitrix ora.
Sancta Virgo virginu, ora.
Sancte Michael, ora.
Sancte Gabriel, ora.
Sancte Raphael, ora.
Omnes sancti Angeli, et Archangeli, ora.
Omnes sancti beatorum Spirituum ordides orate.
Sancte Joannes Baptista, ora.
Sancte Joseph, ora.
Omnes sancti Patriarchae et l'rophetae, orate.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andrea, ora.
Sancte Jacobe, ora.
Sancte Joannes, ora.
Sancte Thoma, ora·
Sancte Jacobe ora.
Sancte Philippe, ora.
Sancte Bartholomaee, ora.
Sancte Matthaee, ora.
Sancte Simon, ora.
Sancte Thaddaee, ora.
Sancte Mathia, ora.
Sancte Barnaba, ora.
Sancte Luca, ora.
Sancte Marce, ora.
Omnes sancti Apostoli, et Evangelistae, orate.
Omnes sancti Discipuli Domini, ora.
Omnes sancti Innocentes, orate.
Sancte Stephane, ora.
Sancte Laurenti, ora.
Sancte Vincenti, ora.
Sancti Fabiane et Sebastiane, orate.
Sancti Joannes et Paule, orate.
Sancti Cosma et Damiane, orate.
Sancti Gervasi et Protasi, orate.
Omnes sancti Martyres, orate.
Sancte Silvester, ora.
Sancte Gregori, ora.
Sancte Ambrosi, ora.
Sancte Augustine, ora.
Sancte Hieronyme, ora.
Sancte Martine, ora.
Sancte Nicolae, ora.
Omnes sancti Pontifices, et Confessores, orate.
Omnes sancti Doctores, orate
Sancti Antoni, ora.
Sancte Benedicte, ora.
Sancte Bernarde, ora.
Sancte Dominice, ora.
Sancte Francisce, ora.
Omnes sancti Sacerdotes et Levitae, ora.
Omnes sancti Monachi, et Eremitae, orate.
Sancta Maria Magdalena, ora.
Sancta Agatha, ora.
Sancta Lucia, ora.
Sancta Agnes, ora.
Sancta Caecilia, ora.

Sancta Catharina. ora Omnes sanctae Virgines et
Sancta Anastasia, ora. Viduae, ora.

Omnes Sancti et Sanctae Dei, intercedite pro nobis.
Propitius esto, parce nobis Domine.
Propitius esto, exaudi nos Domine.
Ab omni malo, libera nos Domine.
Ab omni peccato, libera nos Domine.
Ab ira tua, libera nos Domine.
A subitanea et improvisa morte, libera nos Domine.
Ab insidiis diaboli, libera nos Domine.
Ab ira, et odio, et omni mala voluntate, libera nos Domine.
A spiritu fornicationis, libera nos Domine.
A fulgure et tempestate, libera nos Domine.
A flagello terraemotus, libera nos Domine.
A peste, fame, et bello, libera nos Domine.
A morte perpetua, libera nos Domine.
Per mysterium sanctae incarnationis tuae, libera nos Domine.
Per adventum tuum, libera nos Domine.
Per nativitatem tuam, libera nos Domine.
Per baptismum et sanctum jejunium tuum, libera nos Domine.
Per crucem et passionem tuum, libera nos Domine.
Per mortem et sepulturam tuam, libera nos Domine.
Per sanctam resurrectionem tuam, libera nos Domine.
Per admirabilem ascensionem tuam, libera nos Domine.
Per adventum Spiritus sancta Paracliti, libera nos Domine.
In die judicii, libera nos Domine.
Peccatores, te rogamus audi nos.
Ut nobis parcas, te rogamus audi nos.
Ut nobis indulgeas, te rogamus audi nos.
Ut ad veram poenitentiam nos perducere digneris, te rogamus audi nos.
Ut Ecclesiam tuam sanctam regere, et conservare digneris, te rogamus audi nos.
Ut Domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris, te rogamus audi nos.

Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus audi nos.

Ut Regibus et Principibus christianis pacem et veram concordiam donare digneris, te rogamus audi nos.

Ut cuncto populo christiano pacem et unitatem largiri digneris, te rogamus audi nos.

Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris, te rogamus audi nos.

Ut mentes nostras ad coelestia desideria erigas, te rogamus audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus audi nos.

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab aeterna damnatione eripias, te rogamus audi nos.

Ut fructus terrae dare et conservare digneris, te rogamus audi nos.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus audi nos.

Ut nos exaudire digneris, te rogamus audi nos.

Fili Dei, te rogamas audi nos.

Agnus Dei, qui tollis peccata mundi, parce nobis Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe audi nos. Christe exaudi nos.

Kyrie eleison. Christe eleison.

Kyrie eleison.

The Chaplains and all present respond. The Crosier-bearer will have the crosier in readiness, and the Book-bearer will also be in readiness to hold the Pontifical whilst the Bishop is giving his blessing to those prostrate. When the Bishop has said "*Ut omnibus fidelibus defunctis*," &c., he rises, all others remaining on their knees, and,

turned to the Ordinands, with the crosier in his left hand, he blesses them :

Ut hos electos bene ✠ dicere digneris.
R. Te rogamus audi nos.

Secundo dicit :

Ut hos electos bene ✠ dicere, et sancti ✠ ficare digneris.
R. Te rogamus audi nos.

Tertio dicit :

Ut hos electos bene ✠ dicere, et sancti ✠ ficare, et conse- ✠ crare digneris.
R. Te rogamus audi nos.

After this he gives away the crosier, turns to the Altar, kneels, and finishes the Litany.

41. The Litany being finished, the Bishop rises, and with him all who had been on their knees. The Subdeacons rise to their knees and receive their candles. The Bishop sits, and the gremial veil is put on by the first Chaplain. The Master of Ceremonies will have in readiness the chalice and paten to be presented to the Ordinands. The Bishop reads the admonition :

Adepturi, filii dilectissimi, officium Subdiaconatus, sedulo attendite quale ministerium vobis traditur : Subdiaconum enim oportet aquam ad ministerium altaris praeparare ; Diacono ministrare ; pallas altaris, et corporalia abluere ; Calicem, et Patenam in usum sacrificii eidem offerre. Oblationes quae veniunt in altare, panes propositionis vocantur. De ipsis oblationibus tantum debet in altare poni, quantum populo possit sufficere, ne aliquid putridum in sacrario remaneat. Pallae, quae sunt in substratorio altaris, in alio vase debent lavari, et in alio corporales pallae. Ubi autem corporales pallae lotae fuerint, nullum aliud linteamen debet lavari, ipsaque lotionis aqua in baptisterium debet vergi. Studete itaque,

ut ista visibilia ministeria quae diximus, nitide et diligentissime complentes, invisibilia horum exemplo perficiatis. Altare quidem sanctae Ecclesiae ipse est Christus, teste Joanne, qui in Apocalypsi sua altare aureum se vidisse perhibet: stans ante thronum, in quo, et per quem, oblationes fidelium Deo Patri consecrantur. Cujus altaris pallae et corporalia sunt membra Christi, scilicet fideles Dei, quibus Dominus, quasi vestimentis pretiosis circumdatur, ut ait Psalmista: Dominus regnavit, decorem indutus est. Beatus quoque Joannes in Apocalypsi vidit Filium hominis praecinctum zona aurea, id est, sanctorum caterva. Si itaque humana fragilitate contingat in aliquo fideles maculari, praebenda est a vobis aqua coelestis doctrinae, qua purificati, ad ornamentum altaris, et cultum divina sacrificii redeant. Estote ergo tales, qui sacrificiis divinis, et Ecclesiae Dei, hoc est, corpori Christi digne servire valeatis, in vera et Catholica fide fundati; quoniam, ut ait Apostolus: Omne quod non est ex fide, peccatum est, schismaticum est, et extra unitatem Ecclesiae est. Et ideo, si usque nunc fuistis tardi ad Ecclesiam, amodo debetis esse assidui. Si usque nunc somnolenti, amodo vigiles. Si usque nunc ebriosi, amodo sobrii. Si usque nunc inhonesti, amodo casti. Quod ipse vobis praestare dignetur, qui vivit, et regnat Deus in saecula saeculorum. *R.* Amen.

42. Clerks appointed arrange the amices of the Ordinands outside the alb, so that the Bishop will have no difficulty in putting them on their heads. A Clerk will also take the cruets of wine and water, with the finger towel, and stand near the Archdeacon, ready to give them to him at the proper time.

43. After the admonition, the second Chaplain removes the gremial veil, and the Bishop receives, with both hands, from the first Chaplain the chalice and paten. Two, three, or four of the Ordinands, having put away

their candles, ascend the predella, and touch the chalice with the right hand, the thumb being put on the cup of the chalice, and the index and middle fingers on the paten. The hands are not removed until the Bishop has finished the form:

Videte cujus ministerium vobis traditur; ideo vos admoneo, ut ita vos exhibeatis, ut Deo placere possitis.

44. Those ordained then rise, and pass to the Gospel side, where the Archdeacon holds the cruets of wine and water with the finger towel. Each one touches these, and with proper reverences returns and stands in his place, and receives his candle.

45. When all have touched the chalice and cruets, they kneel; the Bishop rises with mitre, and says:

Oremus Deum, ac Dominum nostrum, fratres carissimi, ut super hos servos suos, quos ad Subdiaconatus officium vocare dignatus est, infundat bene ✠ dictionem suam, et gratiam; ut in conspectu ejus fideliter servientes, praedestinata Sanctis praemia consequantur, adjuvante Domino nostro Jesu Christo, qui cum eo vivit, et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

The mitre is taken off by the second Chaplain; the Bishop turns to the Altar, and says, "*Oremus*," &c., as p. 28, n. 37, with the Prayer:

Domine sancte, Pater omnipotens, aeterne Deus, bene- ✠ dicere dignare hos famulos tuos, quos ad Subdiaconatus officium eligere dignatus es; ut eos in sacrario tuo sancto strenuos, sollicitosque coelestis militiae instituas excubitores, sanctisque altaribus tuis fideliter subministrent: et requiescat super eos Spiritus sapientiae, et intellectus; Spiritus consilii, et fortitudinis; Spiritus scientiae et pietatis; et repleas eos Spiritu

timoris tui ; et eos in ministerio divino confirmes, ut obedientes facto, ac dicto parentes, tuam gratiam consequantur. Per Dominum nostrum Jesum Christum Filium tuum : qui tecum vivit, et regnat in unitate ejusdem Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

During this prayer Clerks will quietly arrange the maniple and tunics, so that the Bishop will have no difficulty in putting them on the Subdeacons.

46. The Bishop sits, and the mitre is put on by the first Chaplain. The Subdeacons come before the Altar, two and two, genuflect, and ascend the predella, on which they kneel before the Bishop. The Bishop puts the amice on the head of the first, saying :

Accipe amictum, per quem designatur castigatio vocis. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ sancti.

To this the first answers, "*Amen.*" The Bishop then puts on the left arm of the first the maniple, presenting it to be kissed, and saying :

Accipe manipulum, per quem designantur fructus bonorum operum. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ sancti.

To this the first answers, "*Amen.*" The Bishop lastly puts on the first the tunic, saying :

Tunica jucunditatis, et indumento laetitiae induat te Dominus. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ sancti.

To this the first answers, "*Amen.*" The same is done to each Subdeacon. If there be only one tunic, it is put on as far as the shoulders of the first and those who succeed, up to the last, on whom it is left. If there be two tunics, one may be left on the first and the

other employed as stated. A Clerk has the missal in readiness.

47. When the first Subdeacon has been vested, he receives his candle, and goes with the proper reverences to his place. He remains standing. The rest act in the same way. When all have been vested, they again put away their candles, and ascend, two, three, or four at a time, for the touching of the missal, the whole ceremony of which is described at page 32. They answer "*Amen*" to the form:

Accipite librum Epistolarum, et habete potestatem legendi eas in Ecclesia sancta Dei, tam pro vivis, quam pro defunctis. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ sancti.

When the first number have touched the missal they receive their candles, go with the proper reverences, and stand in their places until all have touched it; they then kneel.

48. When all have touched the missal, the first Chaplain receives the missal and gives it to a Clerk; the second removes the mitre, and the Bishop rises, and goes to the missal to continue the Mass. The faldstool is removed. The Master of Ceremonies will have in readiness the missal, which he now presents to the first of the Subdeacons in tunic, who reads the Epistle with the Bishop. The Subdeacon stands in the place where the Epistle is sung at High Mass. He does not go to kiss the Bishop's hand. Martinucci holds that the Epistle should not be read at all by the Subdeacon in a low Mass.

49. The Mass goes on as usual up to the Offertory, when the ceremony of presenting the candles is gone

through, as described p. 20. It is the precious mitre that is put on, if used.

50. The precious mitre, if used, is retained for the washing of the hands. All who happen to be standing kneel during this washing,[1] if the Bishop be the Ordinary. The mitre is taken off after the washing.

51. Care ought to be taken to say the secret *pro Ordinandis* under one conclusion with the secret of the Mass.

52. At the Elevation, four lighted torches will be held and retained until after the Holy Communion.

53. At the time for the *Pax*, the first Subdeacon rises, goes before the Altar, genuflects, ascends, genuflects again, kisses the Altar, and receives the *Pax* in the ordinary way. The first descends and gives it to the rest. If the number were small, each Subdeacon would ascend, and receive it from the Bishop himself.

54. Whilst the Bishop receives the chalice two Clerks approach the Altar, and Holy Communion is given, *more solito*, with the exception that the Bishop uses the form "*Custodiat te*," &c. Each one answers, "*Amen*," kisses the Bishop's ring, and receives the consecrated particle. The Subdeacons all say the *Confiteor*. The Rubric of the Pontifical orders the purification after Communion. Martinucci has no mention of it in this place, though he does order it in his chapter on Communion in the High Mass of the Ordinary. Vavasseur would have the purification given, and, like the Pontifical itself, makes

[1] The ring and gloves are, of course, removed. They are put on a salver held by a Clerk. The gloves are not required during the rest of the function.

no distinction between those who receive Holy Orders and those who receive Minor Orders, or even Tonsure. In some places it is the custom to give the purification to those who have received Holy Orders, but not to the rest. This custom has its foundation in the fact that Holy Communion is prescribed by the Pontifical for those who receive Holy Orders, but not for the rest, and also in the fact that, in these countries, no one who is not in Holy Orders is allowed to touch a consecrated chalice.

The following is the ceremony of the purification :— Whilst the Bishop is receiving the chalice, a Minister in Holy Orders pours wine into a chalice different from that of the Mass; takes in his hand a white napkin, and stations himself at the Epistle side *in plano*. If the number of Communicants be great, several Ministers may do the same. When each one has communicated, he passes to the Epistle side, takes a little wine, wipes his mouth with the napkin presented by the Minister, and returns to his place.

After Holy Communion the Clerks with torches depart.

55. The precious mitre, if used, is put on for the washing of the Bishop's hands. The mitre is removed, and the Mass is continued as usual, attention being given to the Post Communion, *Pro Ordinandis*.

56. For the blessing, the mitre—precious, if used, is put on immediately before "*Sit nomen Domine*," &c., and the Bishop takes the crosier into his left hand immediately before "*Pater*." If the Prelate be an Archbishop in his own province, he does not wear the mitre, but his cross is held before him by a Clerk in surplice,

kneeling on the middle of the lowest step. If the Bishop be the Ordinary he gives the Indulgence, the formula[1] of which is read by the first Chaplain.

57. The blessing having been given, the first Chaplain publishes the Indulgence, if the Bishop be the Ordinary (see Appendix I.), the Bishop moves a little aside, and the faldstool is placed on the middle of the predella. The Bishop sits, and the mitre is put on by the first Chaplain, if it has not been used for the blessing. Retaining the crosier in his left hand, the Bishop reads: "*Filii dilectissimi.*" &c.

Ad Subdiaconatum (*vel* Diaconatum) ordinati dicite Nocturnum *talis diei*[2] et omnipotentem Deum etiam pro me orate.

58. The crosier is taken, the mitre removed, and the Pallium, if used. The Bishop rises, and the faldstool is removed. Turned to the Altar, the Bishop says the "*Dominus Vobiscum,*" signs himself, and commences the Gospel of St. John. He then resumes the mitre and crosier, and descends from the Altar, reciting the Gospel. If the Gospel be not that of St. John, it is read at the Gospel corner. Even the Gospel of St. John is read at the Gospel corner if the Bishop be not the Ordinary. The Bishop goes to the faldstool, making a reverence as he passes the cross. Arrived at the faldstool, the mitre is taken off, and the Bishop genuflects towards the Altar at the "*Verbum caro,*" &c. The Bishop then sits. Clerks should be in readiness to receive the vestments.

[1] See Appendix I.

[2] This Nocturn is the first of the Sunday, or the entire Matins of the Feria specified by the Bishop.

59. When the Bishop sits, he puts off the vestments with the aid of his Chaplains.[1] His hands are not washed. His mozzetta, or cappa, if used, is put on. The Book-bearer and Bugia-bearer come before him, and he commences his thanksgiving, during which the sandals and buskins are taken off and the ordinary shoes put on.

60. When the Bishop has finished his thanksgiving, he rises, and proceeds to the Altar, before which he prays for a short time. He then visits the Altar of the Blessed Sacrament, and leaves accompanied in the same way as at his entry.

61. The newly-ordained Subdeacons return, two and two, to the Sacristy, having made a genuflection to the Altar.

Chapter VIII.

Deaconship conferred in Low Mass.

1. *Time.*—The same as for Subdeaconship, p. 41.[2]

PREPARATIONS.

2. *At the High Altar.*—All the same as for Subdeaconship.

3. *On the credence table.*—All the same as for Subdeaconship, except that the empty chalice with paten, and the second set of cruets with wine and water are not required, the missal being the only *instrumentum* presented to the Deacon.

[1] For a fuller description of the unvesting of the Bishop, see p. 112.

[2] Maynooth College has the privilege of conferring Deaconship once a-year on a Minor Double.

4. *At the Altar of the Blessed Sacrament.*—The same as for Subdeaconship.

5. *In the Sacristy.*—The vessel of Holy Water, with aspersory held by a Clerk in surplice.

THE FUNCTION.

6. The function is precisely the same as for Subdeaconship up to the time of ordination, the Ordinands being vested as Subdeacons, *i. e.*, with amice, alb, cincture, and white maniple, and holding white stoles in their left hands, and white dalmatics[1] across their left arms. A lighted candle is held in the right hand.

7. The time in the Mass for the ordination of Deacons is immediately after the Epistle. At this time the Archdeacon comes to the Altar, and everything goes on as for Subdeaconship up to the time that the Archdeacon presents the Ordinands, who are kneeling, to the Bishop, saying:

Reverendissime Pater, postulat sancta mater Ecclesia catholica, ut hos praesentes Subdiaconos ad onus Diaconii ordinetis.

But the Notary does not add the title of ordination to the names.

8. When the Archdeacon has addressed the Bishop, the latter asks: "*Scis illos dignos esse?*" and the Archdeacon answers:

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad hujus onus officii.

The Bishop says, "*Deo Gratias*," then:

Auxiliante Domino Deo, et Salvatore nostro Jesu Christo,

[1] See note, p. 43.

eligimus hos praesentus Subdiaconos in ordinem Diaconii. Si quis habet aliquid contra illos, pro Deo, et propter Deum cum fiducia exeat, et dicat ; verumtamen memor sit conditionis suae.

And after a short pause :

Provehendi, filii dilectissimi, ad Leviticum ordinem, cogigate magnopore, ad quantum gradum Ecclesiae ascenditis. Diaconum enim oportet ministrare ad altare, baptizare, et praedicare. Sane in veteri lege ex duodecim una Tribus Levi electa est, quae speciali devotione tabernaculo Dei, ejusque sacrificiis, ritu perpetuo deserviret. Tantaque dignitas ipsi concessa est, quod nullus : nisi ex ejus stirpe, ad divinum illum cultum, atque officium ministraturus assurgeret : adeo, ut grandi quodam privilegio haereditatis, et Tribus Domini esse mereretur, et dici : quorum hodie, filii dilectissimi, et nomen et officium tenetis, quia in ministerium tabernaculi testimonii, id est, Ecclesiae Dei, eligimini in Levitico officio, quae semper in procinctu posita, incessabili pugna contra inimicos dimicat, unde ait Apostolus : Non est nobis colluctatio adversus carnem, et sanguinem, sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in coelestibus, Quam Ecclesiam Dei, veluti tabernaculum, portare, et munire debetis ornatu sancto, praedicatu divino, exemplo perfecto. Levi quippe interpretatur additus, sive assumptus. Et vos, filii dilectissimi, qui ab haeredate paterna nomen accipitis, estote assumpti a carnalibus desideriis, a terrenis concupiscentiis, quae militant adversus animam ; estote nitide, mundi, puri, casti, sicut, decet ministros Christi, et dispensatores mysteriorum Dei ; ut digni addamini ad numerum ecclesiastici gradus ; ut haereditas, et Tribus amabilis Domini esse mereamini. Et quia comministri, et cooperatores estis corporis et sanguinis Domini, estote ab omni illecebra carnis alieni, sicut ait Scriptura : Mundamini, qui fertis vasa Domini. Cogitate beatum Stephanum merito praecipuae castitatis, ab Apostolis ad officium istud

electum. Curate, ut, quibus Evangelium ore annuntiatis, vivis operibus exponatis, ut de vobis dicatur: Beati pedes evangelizantium pacem, evangelizantium bona. Habete pedes vestros calceatos sanctorum exemplis, in praeparatione Evangelii pacis. Quod vobis Dominus concedat per gratiam suam. *R.* Amen.

The Ordinands prostrate themselves where they are, and the Litany is said as for Subdeaconship, after which the Ordinands rise to their knees, and the Bishop sitting with mitre continues:

Commune votum, communis oratio prosequator, ut hi totius Ecclesiae prece, qui ad Diaconatus ministerium praeparantur, Leviticae bene ✠ dictionis ordine clarescant, et spirituali conversatione praefulgentes, gratia sanctificationis eluceant; praestante Domino nostro Jesu Christo: qui cum Patre, et Spiritu sancto vivit, et regnat Deus in saecula saeculorum. *R.* Amen.

The gremial is taken off by the second Chaplain. The Bishop rises with mitre, and says:

Oremus fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad officium Diaconatus dignatur assumere, benedictionis suae gratiam clementer effundat, eisque consecrationis indultae propitius dona conservet, et preces nostras clementer exaudiat, ut quae nostro geranda sunt ministerio, suo benignus prosequator auxilio; et, quos sacris mysteriis exsequendis pro nostra intelligentia credemus offerendos, sua benedictione sanctificet, et confirmet. Per unigentum Filium suum Dominum nostrum Jesum Christum, qui cum eo, et Spiritu sancto vivit, et regnat Deus.

The second Chaplain removes the mitre, and the Bishop continues with hands extended:

V. Per omnia saecula saeculorum. *R.* Amen.
V. Dominus vobiscum. *R.* Et cum spiritu tuo.

V. Sursum corda. *R.* Habemus ad Dominum.

V. Gratiasagamus Domino Deo nostro. *R.* Dignum et justum est. Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere Domine: sancte, Pater omni potens, aeterne Deus, honorum dator, ordinumque distributor, atque officiorum dispositor, qui in te manens innovas omnia, et cuncta disponis per verbum virtutem, sapientiamque tuam, Jesum Christum Filium tuum Dominum nostrum, sempiterna providentia praeparas, et singulis quibusque temporibus aptanda dispensas. Cujus corpus, Ecclesiam videlicet tuam, coelestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum, per legem mirabilem totius compaginis unitam in augmentum templi tui crescere, dilatarique largiris; sacri muneris servitutem trinis gradibus ministrorum nomini tuo militare constituens; electis ab initio Levi filiis, qui in mysticis operationibus domus tuae fidelibus excubiis permanentes, haereditatem benedictionis aeternae sorte perpetua possiderent. Super hos quoque famulos tuos, quaesumus Domine placatus intende, quos tuis sacris altaribus servituros in officium Diaconatus suppliciter dedicamus. Et nos quidem tamquam homines, divini sensus et summae rationis ignari, horum vitam, quantum possumus, aestimamus. Te autem Domine, quae nobis sunt ignota non transeunt, te occulta non fallunt. Tu cognitor es secretorum: tu scrutator es cordium. Tu horum vitam coelesti poteris examinare judicio, quo semper praevales, et admissa purgare et ea, quae sunt agenda, concedere.

9. After the words "*Agenda, concedere*" of this Preface, all the Ordinands rise and ascend, one after another, and kneel on the predella. The Bishop puts his right hand on the head of each saying:

Accipe Spiritum sanctum, ad robur, et ad resistendum diabolo, et tentationibus ejus. In nomine Domine.

Each one returns to his place, and stands until the

imposition of the hand has been performed for all, when all kneel. The Bishop holds his right hand extended, and continues the Preface :

Emitte in eos, quaesumus Domine, Spiritum sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiae tuae munere roborentur. Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas, et spiritualis observantia disciplinae. In moribus eorum praecepta tua fulgeant ; ut suae castitatis exemplo imitationem sanctam plebs acquirat : et bonum conscientiae testimonium praeferentes, in Christo firmi et stabiles perseverent ; dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur.

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus sancti Deus : per omnia saecula saeculorum. *R.* Amen.

The Bishop joins his hands for the conclusion, which he reads in a lower tone.

10. The Bishop then sits, and the mitre is put on by the first Chaplain. Clerks will arrange the vestments of the Ordinands, so that the Bishop will have no difficulty in putting them on each. All the Ordinands now rise, and ascend the Altar, one by one. The Bishop takes the stole, presents it to the Deacon to be kissed, and making the sign of the cross over him, puts it on his left shoulder, saying :

Accipe stolam ✠ candidam de manu Dei, adimple ministerium tuum : potens enim est Deus, et augeat tibi gratiam suam : Qui vivet et regnat in saecula saeculorum.

To this the Deacon answers, "*Amen.*" A Clerk arranges the stole under the right hand, and secures it with the

cincture. The Bishop then takes the dalmatic, and puts it on the Deacon, saying:

Induat te Dominus indumento salutis, et vestimento laetitae, et dalmatica justitae circumdet te semper. In nomine Domini.

To this each answers, "*Amen.*" A Clerk will draw the maniple through the sleeve of the dalmatic. If there be only one dalmatic it is put on the first, to the shoulders, and then taken off again; it is left on the last. A Clerk ought to have the missal in readiness.

11. When the first Deacon has been vested in dalmatic, he goes with the proper reverences to his place before the Altar, and stands. Each acts in the same way. When all have been vested, they come before the Altar, and ascend again, now in fours, and touch the missal, as described, the Bishop saying:

Accipite potestatem legendi Evangelium in Ecclesia Dei tam pro vivis, quam pro defunctis. In nomine Domine.

To this each answers, "*Amen.*" After touching the book, each one returns, and stands in his place, until all have done the same, when all kneel.

12. The missal is taken away, and the second Chaplain removes the mitre. The Bishop rises, and turned to the Altar, says, "*Oremus*," &c., as in p. 28, and the Prayers

Exaudi, Domine, preces nostras, et super hos famulos tuos Spiritum tuae bene ✠ dictionis emitte: et coelesti munere ditati, et tuae majestatis gratiam possunt acquirere, et bene vivendi aliis exemplum praebere. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivet, et regnat in unitate ejusdem Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

And

Oremus.

Domine sancte, Pater fidei, spei, et gratiae, et profectuum remunerator, qui in coelestibus, et terrenis Angelorum ministeriis ubique dispositis, per omnia elementa voluntatis tuae diffundis effectum, hos quoque famulos tuos spirituali dignare illustrare affectu; ut tuis obsequiis expediti, sanctis altaribus tuis ministri puri accrescant; et indulgentia tua puriores, eorum gradu, quos Apostoli tui in septenarium numerum, beato Stephano duce ac praevio, Spiritu sancto auctore, elegerunt digni exsistant: et virtutibus universis, quibus tibi servire oportet instructi, tibi complaceant. Per Dominum nostrum Jesum Christum Filium tuum; qui tecum vivit, et regnat in unitate ejusdem Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

13. When these prayers have been said, the Bishop goes to the Altar and continues Mass. The first Deacon, in dalmatic, reads the Gospel with the Bishop. He stands behind the Bishop *in plano* at the Gospel side, the missal being brought to him and taken from him by the Master of Ceremonies. Martinucci says that the Deacon ought not to read the Gospel in a Low Mass.

14. The rest of the function is precisely the same as that described for Subdeaconship.

Chapter VIII.

Priesthood conferred in Low Mass.

PREPARATIONS.

1. *At the High Altar.*—The same as for Subdeaconship. Benches, in green, might be placed at which the young priests kneel, and support their books.

2. *On the credence table.*—The same as for Subdeaconship, except that the *instrumenta* of that Order—the empty chalice, with paten and the cruets of wine and water—are removed, and the *instrumenta* of priesthood substituted—chalice with wine and water and paten with host. There will be also the following things:—At least three stoles for the Priests who are to impose hands; the *Oleum* Catechumenorum; some crumb of bread, and cotton wool.

3. *At the Altar of the Blessed Sacrament.*—The same as for Subdeaconship.

4. The Holy Water vessel and aspersory should be at the door of the Sacristy as for the other functions. Each Ordinand should have with him an Assistant—a Priest, if possible—to assist in the Mass, hold the candle &c.

THE FUNCTION.

5. The function is precisely the same as for Subdeaconship up to the time of ordination. The Ordinands are vested, as Deacons, without the dalmatic, each one carrying on his left arm a white chasuble folded behind. If the number be large, the vestments need not be of the same colour.

The proper time for the ordination of Priests is:—(*a*) In the Masses of Quarter Tense and on Sundays and holidays from Septuagesima to Easter, exclusively, before the last verse of the Tract; (*b*) on Feasts which have a Sequence, before the last stanza of the Sequence; (*c*) on all other occasions from Easter to Septuagesima, before the last verse ending with "*Alleluia.*"

6. At this time the Archdeacon comes to the Altar, and everything goes on as for Deaconship, as far as the end of the Litany, the Rite being as follows:—

Tunc Archidiaconus vocat ordinandos voce intelligibili dicens: Accedent qui ordinandi sunt ad ordinem Presbyteratus.

Et mox nominatim leguntur per Notarium, prout supra dictum est, nulla tamen de titulo facta mentione. Tunc illi more Diaconorum parati, amictu, alba, singulo, stola, et manipulo, tenentes planetas super brachium sinistrum complicatas, et in manu dextera candelas ac mappulas albas pro ligandis et lavandis manibus, ad Pontificem accedunt, et coram eo in modum coronae se disponunt.

Tunc Archidiaconus praesentat ordinandos Pontifici, dicens:

Reverendissime Pater, postulat sancta mater Ecclesia catholica, ut hos praesentes Diaconos ad onus Presbyterii ordinetis.

Et Pontifex interrogat, dicens:

Scis illos esse dignos?

Respondet Archidiaconus:

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad hujus onus officii.

Pontifex Dicit: Deo gratias.

Et annuntiat clero, et populo, dicens;

Quoniam, fratres carissimi, rectori navis, et navigio deferendis eadem est, vel securitatis ratio, vel communis timoris, par eorum debet esse sententia, quorum causa communis exsistit Neque enim fuit frustra a Patribus institutum, ut de electione illorum, qui ad regimen altaris adhibendi sunt, consulatur etiam populus: quia de vita et conversatione praesentandi, quod nonnumquam ignoratur a pluribus, scitur a paucis; et necesse est, ut facilius ei quis obedientiam exhibeat ordinato, cui assensum praebuerit ordinando. Horum siquidem Diaconorum in Presbyteros, auxiliante Domino, ordinandorum conversatio (quantum mihi videtur) probata, et Deo placita exsistit, et digna (ut arbitror) ecclesiastici honoris augmento. Sed ne unum fortasse, vel paucos, aut decipiat assensio, vel fallat affectio, sententia

est expetenda multorum. Itaque quid de eorum actibus aut moribus noveritis, quid de merito sentiatis, libera voce pandatis: et his testimonium Sacerdotii magis pro merito, quam affectione aliqua, tribuatis. Si quis igitur habet aliquid contra illos, pro Deo, et propter Deum, cum fiducia exeat, et dicat; verumtamen memor sit conditionis suae.

Postea Pontifex, facta aliqua mora, convertens sermonem suum ad ordinandos admonet eos, dicens:

Consecrandi, filii dilectissimi in Presbyteratus officium, illud digne suscipere, ac susceptum praesse audabiliter exsequi studeatis. Sacerdotem etenim oportet offere, benedicere, praeesse, praedicare, et baptizare. Cum magno quippe timore ad tantum gradum ascendendum est, ac providendum, et coelestis sapientia, probi mores, et diuturna justitiae, observatio ad id electos commendent. Unde Dominus praecipiens Moysi, ut septuaginta viros de universo Israel in adjutorium suum eligeret, quibus Spiritus sancti dona divideret, suggessit: Quos tu nosti, quod senes populi sunt. Vos siquidem in septuagenta viris, et senibus signati estis; si per Spiritum septiformem, Decalogum legis custodientes, probi, et maturi in scientia similiter et opere eritis. Sub eodem quoque mysterio, et eadem figura in novo Testamento Dominus septuaginta duos elegit, ac binos ante se in praedicationem misit; ut doceret verbo simul, et facto, ministros Ecclesiae suae, fide et opere debere esse perfectos; seu geminae dilectionis, Dei scilicet et proximi, virtute fundatos. Tales itaque esse studeatis, ut in adjutorium Moysi, et duodecim Apostolorum, Episcoporum videlicet catholicorum, qui per Moysen, et Apostolos figurantur, digne, per gratiam Dei, eligi valeatis. Hac certe mira varietate Ecclesia sancta circumdatur, ornatur, et regitur; cum alii in ea Pontifices, alii minoris ordinis Sacerdotes, Diaconi, et Subdiaconi, diversorum ordinum viri consecrantur; et ex multis, et alternae dignitatis membris unum Corpus Christi efficitur. Itaque, filii dilectissimi, quos ad nostrum adjutorium fratrum nostrorum arbitrium consecrandos elegit, servate in moribus vestris, castae et sanctae vitae

integritatem. Agnoscite quod agitis ; imitamini quod tractatis ; quatenus mortis Dominicae mysterium celebrantes, mortificare membra vestra a vitiis, et concupiscentiis omnibus procuretis. Sit doctrina vestra spiritualis medicina populo Dei ; sit odor vitae vestrae delectamentum Ecclesiae Christi ; ut praedicatione atque exemplo aedificetis domum, id est, familiam Dei, quatenus nec nos de vestra provectione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur. Quod ipse nobis concedat per gratiam suum. *R.* Amen.

Si non sint factae ordinationes Subdiaconorum, vel Diaconorum dicuntur Litaniae.[1]

After the Litany, all the Ordinands rise to their feet. A Clerk distributes stoles to the Priests who are to impose hands after the Bishop. The Priests who are to impose hands put on stoles and go to the Altar, but do not ascend the predella. The Ordinands ascend, one by one. The Bishop puts both hands on the head of each Ordinand without any form. The newly-ordained Priests descend, and return and kneel in their places about the Altar. The Priests with stoles then go and successively impose hands on the Ordinands in the same way as the Bishop. If the number of Ordinands be very great, there would be less danger of mistake, if the Bishop would descend[2] and impose hands on the Ordinands kneeling in their places, the Priests in stoles following him. The Bishop then holds his right hand extended over the newly-ordained Priests. The Priests who have imposed hands, stand at each side of the Altar (Vav.); or if the number ordained be small, in

[1] For the Litany, when more than one Holy Order is conferred, see p. 82.

[2] The Bishop takes the crosier, in this case, in going from and returning to the Altar.

a semicircle behind the Ordained (Mart.), and hold their right hands extended towards the Ordained in the same way as the Bishop. The Bishop then says:

Oremus, fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit, coelestia dona multiplicet; et quod ejus dignatione suscipiunt, ipsius consequantur auxilio. Per Christum Dominum Nostrum *R.* Amen.

7. The mitre is removed by the second Chaplain after the "*Per Dominum*," &c., and the Bishop, turned to the Altar, says "*Oremus*," &c., as in p. 28, and the Prayer:

Exaudi nos, quaesumus, Domine Deus noster, et super hos famulos tuos bene ✠ dictionem sancti Spiritus, et gratiae Sacerdotalis infunde virtutem; ut, quos tuae pietatis aspectibus offerimus consecrandos, perpetua muneris tui largitate prosequaris. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus.

The Priests who imposed hands, having taken off their stoles, return to their places after the "*Per Dominum*," &c. The Bishop continues, with hands extended, the Preface in the Pontifical, and with hands joined and in a lower voice, the conclusion:

V. Per omnia saecula saeculorum. *R.* Amen.

V. Dominus vobiscum. *R.* Et cum spiritu tuo.

V. Sursum corda. *R.* Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro. *R.* Dignum et justum est.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus, honorum auctor et distributor omnium

dignitatum ; per quem proficiunt universa, per quem cuncta firmantur, amplificatis semper in melius naturae rationalis incrementis, per ordinem congrua ratione dispositum. Unde et sacerdotales gradus, atque officia Levitarum, Sacramentis mysticis institua creverunt : ut cum Pontifices summos regendis populis praefecisses, ad eorum societatis et operis adjumentum, sequentis ordinis viros et secundae dignitatis eligeres. Sic in eremo per septuaginta virorum prudentium mentes, Moysi spiritum propagasti ; quibus ille adjutoribus usus, in populo innumeras multitudines facile gubernavit. Sic et in Eleazarum et Ithamarum filios Aaron paternae plenitudinis abundantiam transfudisti ; ut ad hostias salutares, et frequentioris officii Sacramenta, ministerium sufficeret Sacerdotum. Hac providentia, Domine, Apostolis Filii tui Doctores fidei comites addidisti, quibis illi orbem totum secundis praedicationibus impleverunt. Quapropter infirmitati quoque nostrae Domine, quaesumus, haec adjumenta largire ; qui quanto fragiliores sumus, tanto his pluribus indigemus. Da, quaesumus, omnipotens Pater in hos famulos tuos Presbyterii dignitatem ; innova in visceribus eorum Spiritum sanctitatis ; ut acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suae conversationis insinuent. Sint providi cooperatores ordinis nostri ; eluceat in eis totius forma justitiae, ut bonam rationem dispensationis sibi creditae reddituri, aeternae beatitudinis praemia consequantur.

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivet et regnat in unitate ejusdem Spiritus Sancti Deus : per omnia saecula saeculorum. *R.* Amen.

8. The Preface finished, the Bishop sits, and the first Chaplain puts on the mitre. The Ordained rise and ascend the predella, one by one, and kneel before the Bishop. Clerks should have arranged the stoles and chasubles of the Ordained, so that the Bishop will have no difficulty in vesting them. The Bishop takes the right

part of the stole, and folds it over the left on the breast of each, saying:

Accipe jujum Domini; jugum enim ejus suave est, et onus ejus leve.

A Clerk should secure the stole with the cincture. The Bishop takes the chasuble by the back, and puts it on each, saying:

Accipe vestem Sacerdotalem, per quam caritas intelligetur; potens est enim Deus, ut augeat tibi caritatem, et opus perfectum.

To this each Ordained answers, "*Deo Gratias.*" The strings of the chasuble are tied, it hangs down fully in front, but is folded behind. They descend, receive their candles, and stand in their former places until all have been vested, when they kneel.

9. There should be a salver in readiness to receive the Bishop's gloves, also a linen gremial and a salver with the *Oleum Catechumenorum*, and some crumb of bread, and cotton-wool.

10. All the Ordained being vested, the second Chaplain takes off the mitre, the Bishop rises, and, turned to the Ordained, says:

Deus sanctificationum omnium auctor, cujus vera consecratio, plenaque benedictio est, tu Domine, super hos famulos tuos, quos ad Presbyterii honorem dedicamus, munus tuae bene ✠ dictionis infunde: ut gravitate actuum, et censura vivendi probent se seniores, his instituti disciplinis, quas Tito, et Timotheo Paulus exposuit; ut in lege tua die ac nocte meditantes, quod legerint, credant; quod crediderint, doceant; quod docuerint, imitentur: justitiam, constantiam, misericordiam, fortitudinem ceterasque virtutes in se ostendant; exemplo prabeant; admonitione confirment: ac purum et

immaculatum ministerii sui donum custodiant; et in obsequium plebis tuae, panem et vinum in corpus et sanguinem Filii tui immaculata benedictione transforment; et inviolabili caritate in virum perfectum, in mensuram aetatis plenitudinis Christi, in die justi et aeterni judicii Dei, conscientia pura, fide vera, Spiritu sancto pleni resurgant. Per eumdem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus, per omnia saecula saeculorum. *R.* Amen.

After this, turning to the Altar, he kneels on a cushion placed by a Clerk before the faldstool, and the zucchetto being removed by the first Chaplain, he recites with his Chaplains the hymn:

Veni Creator Spiritus
Mentes tuorum visita
Imple superna gratia,
Quae tu creasti, pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, caritas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternae dexterae,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostris corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te praevio
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne Saeculum. Amen.

T P. Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In saeculorum saecula. Amen.

The hymn being finished, the zucchetto is replaced, the Bishop rises, the cushion is removed, and the Bishop sits on the faldstool. The first Chaplain puts the mitre on the bishop and removes his ring. The Chaplains take off the Bishop's gloves, which are put on a salver held by a Clerk. The first Chaplain replaces the ring, and with the aid of the second arranges the linen gremial veil on the Bishop's knees.

11. The Ordained rise and ascend, and kneel on the predella, one by one. The sleeves of the alb and cassock should be turned back, if necessary. Each one, as he kneels before the Bishop, holds his hands as follows:— The hands are quite open, with the fingers close together, the thumb being close to the fingers; the little fingers of both hands are put close together, and both hands are held horizontal. The Bishop dips his thumb in the *Oleum Catechumenorum*, which is held by a Clerk kneeling at his right, and anoints the hands of the Ordained.

12. The anointing is done in the form of a cross, *i. e.*, from the thumb of the right to the index finger of the left hand, and from the thumb of the left to the index finger of the right hand. The palms are then completely anointed. During the anointing the Bishop says the form :

Consecrare, et sanctificare digneris, Domine, manus istas per istam unctionem, et nostram bene ✠ dictionem.

Ut quaecumque benedixerint, benedicantur, et quaecumque consecraverint, consecrentur, et sanctificentur, in nomine Domini nostri Jesu Christi.

The Ordained answer, "*Amen*" twice during this form—after *benedictionem* and after *Christi*. The Bishop closes the hands of the Ordained, and a Chaplain or Clerk ties them with the linen cloth, lest the Holy Oil flow down the wrists or on to the ground. The first anointed goes with the usual reverences and stands in his place. The rest do the same.

13. Towards the end of the anointing, the chalice with wine and water, and paten with host, will be got ready; also the vessels for the washing of the Bishop's hands, and for the washing of the hands of the newly-ordained Priests. This, too, would be the time for placing benches in green, and without backs, on which missals are prepared for those Ordained. Priests in surplice, if the number be small, otherwise Clerks with a knowledge of the missal, will be in readiness to assist the young Priests.

14. After the anointing of the last, the Bishop wipes his thumb with crumb of bread or cotton-wool and receives from the first Chaplain the chalice with the

paten on the top of it. He moves the host near to the edge of the paten.

15. Those ordained being all anointed, the first two now come before the Bishop. The first ascends and kneels on the predella; the Bishop presents the chalice, &c., and the Ordained touches the cup of the chalice with the two middle fingers and the host and paten with the two index fingers. The hands are still bound with the linen cloth. Hence it is evident that they should not be bound tightly. The Bishop says the form:

Accipe potestatem offerre sacrificium Deo, Missasque, celebrare, tam pro vivis, qua pro defunctis. In nomine Domini.

To this the Ordained answers, "*Amen.*" The first descends, and the second ascends and acts in the same way.

16. After each has touched the chalice, he goes to the place prepared for the washing of the hands. He takes the Holy Oil off with crumb of bread and lemon, if provided, and dries the hands with the linen cloth that has been round them, or, if necessary, with a towel. Clerks pour water on the hands.

17. When the hands have been washed, the Ordained return and kneel at the benches on which are the missals. The Bishop, having given the chalice to all, consigns it to the first Chaplain, and has his hands washed, using before the water crumb of bread and lemon. The gremial is taken off and the ring. The gloves are then put on and also the ring. If the Bishop be the Ordinary, all who are not Canons, kneel during the washing of hands. The hands being washed, the mitre

is removed, and the Bishop goes to the missal and continues Mass. The faldstool is removed.

18. Everything is the same as for Subdeaconship up to the Holy Communion, with the following exceptions:—When the Bishop, taking the paten, commences "*Suscipe Sancte Pater,*" &c., the newly-ordained Priests commence it with him, and continue the rest of the Mass with him. After the words of the canon, "*Antistite nostro,*" the name of the Bishop of the Diocese is mentioned by the newly-ordained Priests, though the Bishop may say "*Me indigno famulo tuo.*" The newly-ordained Priests kneel throughout with hands joined or holding the missals, and they make no sign of the cross.

The Bishop should take care not to continue the Mass after the Pax until it has been given to all.

The Communion of newly-ordained Priests is as follows:—The Bishop having received the chalice, covers it with the pall, takes the cover off the ciborium, genuflects, takes the ciborium in his left hand, and a particle in his right, turns to the newly-ordained Priests, and making the sign of the cross over each with the particle, communicates each with the form "*Corpus . . . Custodiat te,*" &c. Each one answers "*Amen,*" and receives the particle. The *Confiteor*, *Misereatur*, *Indulgentiam*, *Ecce Agnus Dei*, *Domine non sum dignus*, are not said.

19. When the mitre—precious, if used—has been removed, after the washing of the Bishop's hands, he turns to the Pontifical on the bookstand, and reads with his Chaplains the *Responsorium:*

℣. Jam non dicam vos servos, sed amicos meos: quia omnia

cognovistis, prae operatus sum in medio vestri, alleluja. Accipite Spiritum sanctum in vobis Paraclitum: Ille est, quem Pater mittet vobis, alleluja. *V.* Vos amici mei estis, si feceritis, quae ego praecipio vobis.

Accipite Spiritum sanctum in vobis Paraclitum. *V.* Gloria Patri, et Filio, et Spiritui sancto. Ille est quem Pater mittet vobis, alleluja.

20. The faldstool is placed, and the Bishop comes and sits, and the cloth of gold mitre is put on by the first Chaplain. The Bishop rises, and so do the newly-ordained Priests, who recite the Apostles' Creed:

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine: passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos: tertia die resurrexit a mortuis: ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos. Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem; remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

The Bishop sits, and the newly-ordained Priests ascend, one by one, to the predella and kneel. The Bishop puts both hands on the head of each, saying:

Accipe Spiritum sanctum, quorum remiseris peccata, remittuntur eis; et quorum retinueris, retenta sunt.

Taking his hands off the head, he unfolds the chasuble, saying:

Stola innocentiae induat te Dominus.

When the first has been fully vested, he goes to his place, until the vesting of all has been completed.

Each one ascends again, and the Bishop takes the joined hands of the newly-ordained Priests in his own, and asks:

Promittis mihi, et successoribus meis reverentiam et obedientiam? [If the Bishop be the Ordinary of the Ordinand] Promittis Pontifici [or Praelaeto, if the Ordinand be a Religious], Ordinario tuo pro tempore exsistenti reverentiam, et obedientiam?

The newly-ordained Priest answers, "*Promitto.*" The Bishop then kisses the newly-ordained Priest on the right cheek, saying, "*Pax Domini sit semper tecum;*" to which each answers, "*Amen.*" Each one returns to his place, and stands until the ceremony has been finished, when all kneel.

21. When the Bishop has finished this ceremony, he takes the crosier in his left hand, and says:

Quia res, quam tractaturi estis, satis periculosa est, filii dilectissimi, moneo vos, ut diligenter totius Missae ordinem, atque Hostiae consecrationem, ac fractionem, et communionem, ab aliis jam doctis Sacerdotibus discatis, priusquam ad celebrandum Missam accedatis.

He then rises and blesses the newly-ordained Priests.

Benedictio Dei omnipotentis Pa ✠ tris, et Filii, et Spiritus ✠ sancti descendat super vos; ut sitis benedicti in ordine Sacerdotali; et offeratis placabiles Hostias pro peccatis, atque offensionibus populi omnipotenti Deo, cui est honor, et gloria per omnia saecula saeculorum. *R.* Amen.

It is only the newly-ordained Priests who kneel for this blessing, as it is intended for them alone. The Bishop gives away the crosier, the mitre is taken off, the faldstool removed, and Mass continued.

22. The last blessing is given by the Bishop only, and not by the newly ordained.

23. All the rest is the same as for Subdeaconship, except the Penance after the "*Filii dilectissimi*," &c., page 38.

The form of the Penance is:

Dicite, post primam vestram Missam, tres alias Missas,[1] videlicet, unam de Spiritu sancto, aliam de beata Maria semper Virgine, tertiam pro fidelibus defunctis et omnipotentem Deum etiam pro me orate.

Chapter IX.

More than One Holy Order conferred in the same Mass.

PREPARATIONS.

1. All will be the same as already described, the things required for the several Orders being prepared.

THE FUNCTION.

2. The several Orders will be conferred at the time and in the manner already described for each, with the following exceptions:—

(*a*) As in the case of the conferring of the four Minor Orders in the same Mass, nn. 29, 30, the Archdeacon will invite all the Ordinands, saying: "*Accedant omnes qui ordinandi sunt.*" The names are not called. All approach, two and two, genuflect before the Altar, make a profound

[1] These Masses must be said as Votive Masses on days on which such are allowed. They need not be offered for the Bishop's intention; *honoraria* may be taken for them.

reverence to the Bishop, and kneel in a semicircle, or in any more convenient way, before or at each side of the Altar, those who are to be ordained first being nearest the Altar. If the number be large, they need not leave their places, but kneel down. All having knelt, the Archdeacon reads the admonition: "*Reverendissimus in Christo Pater*," &c., after which he invites those to be first ordained: "*Accedant qui ordinandi sunt*," &c. The rest rise and go to their places. The Notary then reads the names of those to be first ordained, and the function proceeds.

(*b*) Immediately before the recital of the Litany, in the function for the first ordination, the Archdeacon invites the rest to be ordained: "*Accedant qui ordinandi sunt*" (*Diaconi*, or *Presbyteri*, or *Diaconi et Presbyteri*, according to the circumstances). The names are not called, but all approach, two and two, and, making the proper reverences, are arranged by the Master of Ceremonies—the Deacons at the Epistle side, facing the Altar, the Priests in front, or in any other convenient way. All prostrate themselves, and the Litany is said. After the Litany, the Archdeacon dismisses those to be ordained later on, saying: "*Recedant in partem qui ordinandi sunt*," &c., and these having gone to their places, the Bishop proceeds with the ordination of those to be first ordained. When the Bishop comes to the place in the succeeding ordinations where the Litany is prescribed, it is not repeated.

When the first Order has been conferred, the Archdeacon dismisses those who have received it, "*Recedant in partem qui ordinati sunt*," &c., so that, whilst the conferring of any Order is going on, no others will be in

the sanctuary but those on whom that Order is to be conferred.

In going to present the candles[1] to the Bishop, precedence will be given according to the rank of the Order received. The same holds for the Pax—Priests receive it first, and so on. If the number be great, only the first of each Order would receive it from the Bishop. These give it to the rest of their Order.

(*c*) If Priests have been ordained, they receive Holy Communion first, the *Confiteor*, &c., not being said. The Bishop then turns to the Altar, and the *Confiteor* is said by the rest, after which Communion is given as described for Deacons and Subdeacons.

(*d*) The form of the Penance after the "*Filii dilectissimi*," &c., p. 38, may be deduced from p. 86.

Chapter X.

General Ordination in a Low Mass.

PREPARATION.

1. The same preparations are made for the Mass as for that in which Subdeaconship is conferred, p. 41.

2. The same preparations are made for all the Orders as have been described for each.

FUNCTION.

3. The function proceeds as for Subdeaconship, until the time comes for conferring Tonsure, each one being, of course, vested in the manner described for each Order.

[1] See note, page 37.

4. At this time the Bishop sits, and the mitre and the gremial veil are put on. The Archdeacon reads the *Mandatum Apostolicum*, if it be *extra Tempora*. He then invites all, without reading the names: "*Accedant omnes qui ordinandi sunt.*" All approach, two and two, *seniores priores*, genuflect to the Altar, make a profound reverence to the Bishop, and form a semicircle around the front of the Altar, the Tonsurandi, who are first to be ordained, being nearest to the Altar. Any more convenient arrangement may be adopted. If the number be great, they need not leave their place, but kneel where they are.

5. The Archdeacon, turned to the Ordinands, reads the admonition, "*Reverendissimus*," &c. He then invites the "*Tonsurandi*," saying, "*Accedant*," &c. The rest rise, and go to sit in their places.

6. The Notary calls the names of the *Tonsurandi*, and the function of conferring Tonsure proceeds as described, p. 17.

7. The several Orders will be conferred at the time and in the manner already described for each, attention being paid to what has been said about the conferring of more than one Holy Order in the same Mass, p. 81. The Mass proceeds as for Subdeaconship.

8. The last Subdeacon gives the Pax to the first Acolyte, as only those who have received Holy Orders get it from the Bishop himself.

9. The form of Penance after the "*Filii dilectissimi*," &c., p. 38, is:

Singuli ad primam Tonsuram, vel ad quatuor minores Ordines

promoti, dicite semel septem Psalmos poenitentiales, cum Litanis, Versiculis. et Orationibus. Ad Subdiaconatum, vel Diaconatum, Nocturnum talis diei. Ad Presbyteratum vero ordinati post primam vestram Missam, tres alias Missas, videlicet, unam de Spiritu sancto, aliam de beata Maria semper Virgine, tertiam pro fidelibus defunctis dicite, et omnipotentem Deum etiam pro me orate.

Chapter XI.

Orders conferred on a Single Ordinand.

1. The same Ordinand may receive Tonsure and the four Minor Orders on the same day ; but it is not lawful for him to receive, on the same day, any two Orders, one of which is a Holy Order.

2. There are two cases :—(*a*) there may be only one Ordinand, or (*b*) there may be more than one, each Ordinand receiving different Orders.

3. In case (*a*) everything is the same as in the case in which several receive the Order, except that instead of Part I. of the Pontifical, the Appendix is used, in which the *Ritus Ordinationis Uni Conferendae* is given with the forms, prayers, &c., in the singular.

4. The Admonition "*Reverendissimus*," &c., is to be said even when only one is ordained in the Bishop's private Chapel.

5. If the Ordinand has received more Orders than one, or even Tonsure with Porterate, the address at the end of the Ordination or Mass is "*Fili dilectissimi*," &c., p. 38.

6. The same holds for case (*b*), but before the Admonition "*Reverendissimus*," &c., the Archdeacon should ask all to come out and kneel before the Altar to hear it, saying :

"*Accedant omnes qui ordinandi sunt.*" After the Admonition, he orders all to retire except those to be first ordained.

7. At the end of each ordination he orders the newly-ordained to retire to his place, and at the proper time invites the next to be ordained.

8. The form of Penance at the end is in this case as follows :—

Tum ad singulos ista singulariter dicit :

Clerico.	Ad primam Tonsuram	Promote.
	vel	
IV. minoribus initiato.	Ad Quatuor Minores Ordines Dic semel septem Psalmos Poenitentiales cum Litanis versiculis et Orationibus.	Promote.
Subdiacono.	Ad Subdiaconatum	Ordinate.
	vel	
Diacono.	Ad Diaconatum Dic Nocturnum hujus diei.	Ordinate.
Sacerdoti.	Ad Presbyteratum Post primam tuam Missam dic tres alias Missas, videlicet unam de Spiritu sancto, aliam de Beata Maria semper Virgine, tertiam pro fidelibus Defunctis.	Ordinate.

Chapter XII.

General Ordination held on Holy Saturday at Low Mass.

1. The Office commences with the first Prophecy, the ceremony of blessing the fire, &c., being omitted. The blessing of the Baptismal font is also omitted. After the Prophecies, the Bishop descends to the faldstool at

the Epistle side, with the usual ceremonies. He sits, gives away the crosier, and the mitre, maniple, and chasuble are taken off. The mitre is put on again, and the Bishop goes and kneels on the cushion before the faldstool at the middle of the Altar.

2. The Archdeacon invites to the Altar those for Holy Orders, without calling the names. They come before the Altar and prostrate themselves. The Bishop reads the Litany, and those present repeat what is said by the Bishop.

3. When the versicle "*Ut omnibus fidelibus defunctis*" has been repeated, the Bishop blesses the Ordinands as described, p. 50. The Bishop finishes the Litany. The Ordinands rise, go to their places, and receive lighted candles, now for the first time, as they do not enter with them.

4. The Bishop goes to the faldstool at the Epistle corner, and makes the prescribed change of vestments. The Mass is commenced. The Bishop says the *Kyrie* in the usual place, and commences the ceremony of conferring Tonsure.

5. The rest of the function proceeds, as described, p. 83; except that the prostration and Litany before the ordination of Subdeacons are omitted.

Chapter XIII.

Ordinations in a High Mass celebrated by the Ordinary.

1. That a High Mass be celebrated for the conferring of Orders, the ordination ought to be *General*, and held

on the *Tempora statuta.* According to Martinucci, if the ordination be *Partial*, or *extra Tempora*, it is more regular to hold it *sine cantu.* Yet we do not think that it is strictly forbidden to have High Mass on these occasions, provided at least one Holy Order be conferred.

2. Regularly a general ordination held on any of the *Tempora statuta* ought to be in the cathedral in presence of the Chapter. Still it may be held in another church. "*Si autem in alio dioecesis loco, presente Clero loci, dignior, quantum fieri poterit, Ecclesia semper adeatur.*"

3. We shall treat only of the general ordination, from the ceremonies of which those of a *Partial* ordination may be easily deduced.

PREPARATIONS.

4. We think it wiser that the ceremonies of the Mass itself should be treated separately than that we should give them in full here. It would render the instructions too complicated. We shall, therefore, give, in Part IV., a full description of the various cases of Pontifical High Mass.

5. The preparations for the Orders are precisely the same as in the case of Low Mass.

THE FUNCTION.

6. The Ordinands assemble and enter choir as for Low Mass.

7. The *Associatio Episcopi* and Mass proceed as usual.

8. At the proper time for conferring Tonsure, the Bishop comes to the faldstool placed on the middle of the predella, the ordinary ceremonies for such an action

being observed by all. The Deacon and Subdeacon stand at the sides of the Bishop, and do the things prescribed for the first and second Chaplains in a Low Mass. The Assistant Priest and Assistant Deacons retire to their places.

9. The Bishop will sing the "*Sit nomen*," &c., "*Adjutorium*," &c., and prayer "*Oremus fratres carissimi;*" the Chanters will sing the antiphon, "*Tu es Domine*" and psalm. Immediately after the commencement of the antiphon, the Bishop sits, and, instead of reading the antiphon and psalm with his ministers, commences the function of cutting the hair. He may remove the gloves, if more convenient. The function is precisely the same as in Low Mass.

10. The prayer, "*Oremus, Praesta,*" &c., is sung by the Bishop.

11. The Chanters sing the antiphon, "*Hic accipiet*" and psalm, after which the Bishop sings "*Oremus;*" the Deacon sings "*Flectamus genua;*" the Subdeacon, "*Levate;*" and the Bishop, "*Adesto, Domine.*"

12. The Bishop then puts on the surplices, as in Low Mass. He sings the prayer "*Omnipotens.*" The Bishop sits, and reads the address, "*Filii carissimi.*" The Archdeacon orders the *Tonsi* to retire.

13. After the conferring of Tonsure, the Bishop rises, and goes to the throne, the ceremonies for such an action being observed by all. He continues the Mass as usual. If a Lesson is to be read, the Bishop reads it whilst the Chanter sings it, the book being held for the Bishop by the Book-bearer.

14. At the proper time for the ordination of Porter the Bishop goes to the faldstool on the predella. The Porters are ordained as in the Low Mass, except that the Bishop, instead of reading, will sing "*Deum Patrem*" and "*Oremus ;*" the Deacon sings "*Flectamus genua ;*" the Subdeacon, "*Levate ;*" and the Bishop, the prayer "*Domine Sancte.*" The Archdeacon orders the Porters to retire.

15. When the Bishop has finished the ordination of Porters, he retires to the throne, if he is to retire, and continues Mass. He reads whatever is to be read from the book held by the Book-bearer. The Choir sing the gradual, &c., if they are to be sung.

16. At the proper time for the ordination of Lectors, the Bishop goes to the faldstool on the predella, if it was necessary for him to retire previously to the throne. The ordination proceeds as in Low Mass, with the exception that, as for the ordination of Porters, the Bishop, Deacon, and Subdeacon sing instead of reading the invitation to pray and prayers, &c. The Archdeacon orders the Lectors to retire.

17. When the Bishop has finished the ordination of Lectors, he retires to the throne, if he is to retire, and continues Mass. He reads whatever is to be read, and the Chanters sing the Gradual, &c., if they are to be sung.

18 At the proper time for the ordination of Exorcists, the Bishop goes to the faldstool on the predella, if it was necessary for him to retire previously to the throne. The ordination proceeds as in Low Mass, except that, as before, the Bishop, Deacon, and Subdeacon sing, instead of reading, the invitation to

pray and prayers, &c. The Archdeacon orders the Exorcists to retire.

19. When the Bishop has finished the ordination of Exorcists, he retires to the throne, if he is to retire, and continues Mass. He reads whatever is to be, and the Choir sing the gradual, &c., if they are to be sung.

20. At the proper time for the ordination of Acolytes, the Bishop goes to the faldstool on the predella, if it was necessary for him to retire previously to the throne. The ordination proceeds as in Low Mass, except that the Bishop, Deacon, and Subdeacon sing, instead of reading, the invitation to pray, &c., and prayers. The Archdeacon orders the Acolytes to retire.

21. When the Bishop has finished the ordination of Acolytes, he retires to the throne. He reads whatever is to be read, and the Choir sing whatever is to be sung.

22. At the proper time for the ordination of Subdeacons, the Bishop goes to the faldstool on the predella. The ordination proceeds as in Low Mass, except that the Litany is sung as usual by two Chanters. The Bishop sings the part of it in which he blesses the Ordinands. The Bishop also sings the invitation to pray and prayers, &c. The Deacon and Subdeacon sing "*Flectamus*" and "*Levate*" respectively. After the ordination the Archdeacon orders the newly-ordained Subdeacons to retire.

23. When the Bishop has finished the ordination of Subdeacons, he retires to the throne. He reads whatever is to be read, and the Choir sing whatever is to be sung. At the proper time one of the newly-ordained

Subdeacons, in tunic, gets notice from the second Master of Ceremonies, and goes to sing the Epistle with the usual ceremonies. After the ceremony he goes, as usual, to get the Bishop's blessing, and returns to his place accompanied by the second Master of Ceremonies, who takes the book from him, and brings it to the credence table.

24. After the singing of the Epistle, the Bishop goes to the faldstool. The ordination of Deacons proceeds as in Low Mass, except that the Bishop sings the invitation to pray and the Preface, as far as "*potiora mereantur*," the remainder of it being read in a low voice. The Bishop also sings the "*Oremus*" and prayers, the Deacon and Subdeacon singing "*Flectamus*" and "*Levate*" respectively. After the ordination the Archdeacon orders the newly-ordained deacons to retire.

25. When the Bishop has finished the ordination of Deacons, he returns to the throne, and reads whatever is to be read. The Choir sing whatever is to be sung.

26. At the proper time for the ordination of Priests, the Bishop returns to the faldstool on the predella. The ordination proceeds as in Low Mass, with the following exceptions:—The Bishop sings the invitations to prayer and prayers. The Deacon sings the "*Flectamus*," and the Subdeacon the "*Levate*." The Bishop sings the Preface, and intones the "*Veni Creator*." After the singing of the first stanza, the Bishop rises and sits on the faldstool, and immediately proceeds with the ordination. The Choir continue the "*Veni Creator*" during the whole

ceremony of anointing the hands. If, on account of the number, it be necessary, they commence the hymn again, omitting the first stanza; also the last stanza will be sung only once—at the end of the anointing.

27. When the Bishop has presented the chalice to all, he washes his hands with crumbs of bread and water, and the gloves and ring are put on. He then returns to the throne, and reads whatever is to be read. The Choir sing whatever is to be sung. At the proper time the second Master of Ceremonies takes at the credence the book of Gospels and brings it to one of the newly-ordained Deacons, who places it on the middle of the altar, kisses the Bishop's hand, recites the "*Munda cor meum*," and sings the Gospel with the usual ceremonies. The Subdeacon who has sung the Epistle accompanies this Deacon to hold the Missal.

28. The Offertory having been read, the Bishop goes to the faldstool on the predella, and the candles are presented as in Low Mass. According to Martinucci, this takes place at the throne. After this the Mass proceeds, the newly-ordained Priests celebrating with the Bishop. The Bishop alone sings the Preface and *Pater noster*, which the newly-ordained read in an audible voice. The same is to be observed whenever the Bishop sings any part of the Mass. Of course, the newly-ordained will not repeat with the Bishop any part of the mere ordination ceremony. The first newly-ordained Priest will receive the *Pax* after the Subdeacon of the Mass.

29. Communion is given as in Low Mass. When it is

the proper time for saying the "*Confiteor*" before Communion, one of the newly-ordained Deacons sings it in the usual way, all the other newly-ordained Deacons and Subdeacons saying it in a low tone.

30. The Bishop, having washed his hands, the ceremony proceeds as in Low Mass, except that the Bishop, instead of saying the "*Iam non dicam*" with his Ministers, merely intones it; it is then continued by the Choir, the Bishop sitting on the faldstool until it has been finished. The antiphon of the Communion is sung immediately after the Bishop has given the special blessing to the newly-ordained Priests.

32. The Bishop, after blessing the newly-ordained Priests, waits until the antiphon of the Communion has been finished by the Choir, and then goes to read it with the newly-ordained Priests. The Mass proceeds as usual. The newly-ordained read the Post-communions in an audible voice; the Bishop sings them. If it is the "*Benedicamus*" that is to be sung, the newly-ordained say it with the Bishop; if the "*Ite Missa est*," neither the Bishop nor the newly-ordained Priests say it. After the last blessing, the function proceeds as in Low Mass, and the Mass is continued as usual.

Chapter XIV.

The Ordination conferred in a High Mass sung by Bishop, who is not the Ordinary.

1. The Mass will be the same as usual, with the exception that a newly-ordained Subdeacon, and not the Sub-deacon of the Mass, will sing the Epistle with the

ordinary ceremonies; and the newly-ordained Deacon, who sings the Gospel, and not the Deacon of the Mass, will incense the Bishop after the Gospel.

2. The function of the ordination will be the same as for the Ordinary. The Bishop will use the crosier, whenever it is prescribed, at least during the ordination itself.

Chapter XV.

General Ordination held on Holy Saturday in High Mass.

1. We treat only of the case in which the Ordinary celebrates. We give only the peculiarities of the function.

2. The Ordinands have not candles on entering.

3. The ceremonies of Holy Saturday proceed as usual.

4. In the various processions to the Baptistery, &c., the *Tonsurandi* will walk before the Clerk who carries the Paschal candle; those for Minor Orders, before the Beneficiarii and Mansionarii; those for Holy Orders, before the Subdiaconal Canons.

5. When the procession has returned to the Altar immediately before the Litany, those for Tonsure and Minor Orders go to their places in Choir; those for Holy Orders are arranged by the Master of Ceremonies; Priests before the Altar, Deacons on the Epistle side, and Subdeacons on the Gospel side, or in any more convenient way.

6. All for Holy Orders prostrate themselves, and the Litany is commenced by the Chanters. At the versicle

"*Peccatores*," the Bishop rises, and makes the prescribed change of vestments. If the versicle "*Ut omnibus fidelibus defunctis*" has not yet been sung, the Bishop kneels until it has. After this versicle, the Bishop blesses the Ordinands, as described, p. 50. The versicle "*Ut hos electas* is not repeated like the others, but merely answered with "*Te rogamus.*" The Bishop kneels to the end of the Litany.

7. When the Litany has been finished, the Ordinands rise, and return to their places. All the Ordinands then receive lighted candles.

8. At the proper time Mass is commenced, and the ordination goes on, as described.

9. The prostration and Litany before the ordination of Subdeacons are to be omitted in consequence of the prostration and recital of the Litany, which have already taken place.

PART III.

CEREMONIES OF A LOW MASS IN WHICH ORDINATION IS CONFERRED.

Chapter I.

Directions for the Assistants at a Bishop's Private Mass[1] in which Tonsure and Minor Orders are.

THE PREPARATIONS.

On the plane of the Sanctuary, in front of the Altar, is placed a *prie-dieu*, or genuflectory, on or beside which are laid the book called the *canon* and the bugia. On the credence is placed the chalice, prepared in the usual way; the cruets, with wine and water; a basin, ewer, and towel, the latter on a silver salver or plate. The charts are not put on the Altar; but the missal, with its stand, occupies the usual position at the Epistle corner. Four candles are lighted. On the middle of the Altar are laid the vestments for Mass, of the colour required by the mass which the Bishop intends to celebrate. The maniple may be with the other vestments, or it may be on the credence, or on one of the steps of the altar on the Gospel side. The only Episcopal ornaments worn by a Bishop celebrating a private Mass are the ring and pectoral cross.[2]

[1] We have, with the permission of the Author, copied these instructions from *The Ceremonies of some Ecclesiastical Functions*, by the Rev. D. O'Loan, making some changes to suit them to our purpose.

[2] Unless a Holy Order is to be conferred. See pp. 107, 112 for the vesting and unvesting of the Bishop in this case.

The Vesting, and Mass with two Chaplains.

Section I.—The Vesting.

The Bishop should be assisted by two Chaplains. These should be Priests, and if possible, Canons, and they should be vested in soutane and surplice. The use of the stole is forbidden to the Assistants of a Bishop's private Mass, unless in case one of them has to take the ciborium from the tabernacle, or replace it in the tabernacle. While doing this, and only then, is he permitted to wear the stole; for then only does the nature of his functions require that he should wear it.

It is the duty of the Chaplains[1] to see that the preparations are all made, and everything in readiness before the arrival of the Bishop. When he is approaching the Church, they go to the entrance to meet him, unless he is accompanied or met by the pastor of the Church. As he enters they salute him, and one of them hands him the aspersory,[2] with the usual *oscula;* then, placing themselves at his right and left, they accompany him to the *prie-dieu.* The one on the right opens the canon at the preparation for Mass, and places or holds it before the Bishop; the other holds the bugia. The Servers, meantime, remain kneeling beside the credence.

When the Bishop has finished his preparation, the Chaplains carry the canon and bugia to the credence, and return immediately to their places beside the Bishop, who has now advanced before the lowest step.

[1] Unless, as in the Mass of Ordination, there be a Master of Ceremonies.

[2] See note, p. 8.

One of them takes the mozzetta, or mantelletta, which he lays on the *prie-dieu*, or in some other convenient place; the other removes the pectoral cross, and, having presented it to the Bishop to be kissed, he lays it reverently on the Altar beside the vestments. The first Server takes the towel from the credence, and approaches the Bishop in company with the second Server, carrying the basin and ewer. The second Chaplain removes the ring from the Bishop's finger, or receives it from him, if he prefers to draw it off himself. The two Servers kneel in front of the Bishop, if he be the Ordinary; otherwise they stand; and, while one of them pours the water on his hands, the other hands the towel to the first Chaplain. The first Chaplain presents the towel, and receives it again after the Bishop has wiped his hands. If he is not a Priest, and if the Bishop be the Ordinary, he presents and receives the towel on bended knee. He then receives the Bishop's berretta, which is worn during the washing of the hands, and puts it with the mozzetta, &c.

The Chaplains next proceed to vest the Bishop. The second carries the vestments from the Altar, and hands them to the first, who puts them on, or assists the Bishop in putting them on. Before presenting the amice, maniple, pectoral cross, and stole, to be kissed by the Bishop, the Chaplain kisses them himself; not on, but beside the place where the Bishop should kiss them. The maniple is not put on until the *Indulgentiam*. The pectoral cross is put on before the stole.

While the first Chaplain is arranging the chasuble on

the Bishop, the second takes the canon from the credence, and places it against the gradus, in the centre of the Altar, open at the prayer "*Oramus te Domine.*"

Section II.—From the beginning of Mass to the Consecration.

The first Chaplain kneels at the Bishop's right during the prayers which are said at the foot of the Altar. When the Bishop says "*Oremus,*" before ascending the Altar, he rises, and, slightly raising with his left hand the front of the Bishop's vestments, accompanies him up to the Altar, keeping a pace, or a half pace, in his rear. He goes at once to the missal, receives the bugia from the Bugia-bearer, and, when the Bishop approaches, he points out to him the "*Introit,*" and turns the leaves, if necessary. Still holding the bugia in his right hand, he follows the Bishop to the centre of the Altar, and remains at his right during the "*Kyrie*" and "*Gloria.*" He responds to the "*Kyrie;*" but does not recite the "*Gloria*" along with the Bishop. At the end of the "*Gloria,*" he returns to the Missal, and points out the prayers, the Epistle, &c. These having been recited, he carries the bugia to the Gospel side, where he stands at the left of the Bishop. When the Gospel has been read, he lays the bugia on the Altar, raises the missal, and points out to the Bishop the beginning of the Gospel. He then moves the missal towards the centre of the Altar, takes up the bugia, and stands at the Bishop's left during the Creed, and afterwards points out the Offertory. At the washing of the fingers, he lays down the bugia, and

goes to the Epistle corner to present the towel. After the washing of the fingers, he returns to the missal, takes up the bugia, and points out the Secrets. He says the responses before the Preface, inclines moderately at the "*Sanctus;*" and at the "*Memento,*" laying down the bugia, he steps back a little on the predella. The "*Memento*" over, he returns to his place, takes up the bugia again, and turns the leaves for the Bishop.[1]

The Second Chaplain, holding the maniple in his hands, kneels at the Bishop's left from the beginning of Mass to the "*Indulgentiam.*" He then rises, kisses the maniple near the cross, puts it on the Bishop's left arm, and kisses his hand. He kneels during the versicles which follow the "*Indulgentiam,*" rises at the "*Oremus,*" and, being somewhat behind the Bishop, and raising the front of his vestments with the right hand, he accompanies him up the Altar steps. During the Introit he stands at the left of the Bishop, with his hands joined. In the same way he stands during the "*Kyrie*" and "*Gloria,*" the prayers, Epistle, &c. He removes the book for the Gospel, and, having given the responses at the beginning of the Gospel and saluted the Bishop, he goes to his place, which is now at the Bishop's right.

If the Creed is not said, he goes during the Gospel to bring the Chalice to the Altar; but if the Creed is said, he need not leave the Altar until after the "*Et Homo factus est.*" Having brought the chalice to the

[1] Martinucci, following, as we think, the same mistaken principle as in the case of the Assistant Priest, says that the first Chaplain should not genuflect when the Bishop does so. We think he should lay the bugia on the Altar and genuflect with the Bishop.

Altar he places it at the Epistle side, spreads the Corporal, removes the veil, which he either lays folded on the Altar, or gives to one of the Servers to carry to the credence, and having placed the pall against the gradus, he presents the Paten with the host to the Bishop, first kissing the edge of the Paten, and then the Bishop's hand. He then wipes the chalice with the purificator, takes the wine-cruet, which a Server will have brought to the Altar, and pours some wine into the chalice. Then taking the water-cruet, he holds it towards the Bishop, saying: "*Benedicite Pater Reverendissime,*" and puts a little into the chalice. Having wiped away any drops that may be adhering to the interior of the chalice, he presents it to the Bishop with the usual kisses. He neither recites the words with the Bishop during the offering of the chalice, nor supports the chalice, or the arm of the Bishop. When the chalice is placed on the Corporal he covers it with the pall, and places the purificator over the Paten.

At the "*Veni Sanctificator*" he removes the canon towards the Epistle corner for the *Lavabo,* receives the ewer and basin from a Server, pours water on the Bishop's fingers, and kneels to receive his blessing, if he be the Ordinary, otherwise he stands. He moves the canon back again to the centre, and may hold it while the Bishop is reading the prayer, "*Suscipe Sancta Trinitas.*" When the Bishop has said the Secrets, the Chaplain removes the missal from the stand, and puts the canon in its place, and having returned to the right of the Bishop he recites the responses before the

Preface. He inclines moderately at the "*Sanctus;*" at the "*Memento*" he steps back a pace on the predella, but returns to his place as soon as the "*Memento*" is finished.

The Servers kneel at the right and left of the Chaplains, at the beginning of Mass, and say the responses with them in a subdued tone. If the Chaplains permit them, they may transfer the missal and bugia before the Gospel. During the Gospel they stand in their places at the foot of the Altar. At the Offertory one of them brings the cruets to and from the Altar; the other assists him to bring the ewer, basin, and towel for the washing of the fingers. The bell is not rung at the "*Sanctus,*" but immediately after the "*Sanctus*" has been said the Servers go to the Sacristy or Credence for two torches which they bring, lighting, to the Altar.[1] They kneel with their torches on the first step on the Gospel and Epistle sides, and remain so until after the Consecration.

Section III.—FROM THE CONSECRATION TO THE END.

The First Chaplain at the *Qui pridie* lays the bugia on the Altar, genuflects, and, retiring a little, kneels on the edge of the predella. At both Elevations he inclines profoundly, at the same time raising the border of the chasuble. After the elevation of the chalice he rises, genuflects on the predella with the Bishop, resumes his place at the missal, and takes up the bugia. During

[1] If there are no Clerks to carry the torches during the Consecration their place may be supplied by two large candlesticks, placed conveniently on the Altar steps, to the right and left. The second Chaplain should take charge of lighting and extinguishing them.

the "*Memento defunctorum*" the bugia is laid on the Altar, and the Chaplain retires slightly, but still remains on the predella. He genuflects along with the Bishop, and, being moderately inclined, he strikes his breast at the "*Domine non sum dignus*," and remains profoundly inclined during the Communion under both kinds.[1]

While the Bishop is taking the ablutions, the first Chaplain places the canon against the gradus in the middle of the Altar, and puts the missal back on its stand. If there are no Servers, or if they are otherwise engaged, he transfers the missal and bugia to the Epistle side, genuflecting as he passes the centre of the Altar. At the washing of the hands he assists, as at the "*Lavabo*," drawing off, and putting on the Bishop's ring, if the Bishop permits him, and presenting him with the towel. At the Communion and Post-communion he stands by the missal at the Bishop's right, holding the bugia, and pointing out the prayers. At the blessing before the last Gospel he genuflects on the edge of the predella, and during the Gospel holds the bugia at the Bishop's right. He descends the Altar with the Bishop, and responds to the prayers. These finished, he genuflects *in plano* at the Bishop's right, unvests him, puts

[1] If Communion is to be given by the Bishop, the first Chaplain, after the consumption of the Precious Blood, kneels on the edge of the predella at the Gospel side, and says the *Confiteor*. The second, having put on a stole, takes the Ciborium from the Tabernacle and uncovers it with the necessary genuflections, and then kneels on the edge of the predella while the Bishop says "*Misereatur* and *Indulgentiam*, *Ecce Agnus Dei*," &c. Both Chaplains then rise, and genuflect with the Bishop. The first takes the Paten, which he holds under the chin of each communicant; the second stands at the Bishop's left.

on the mozzetta, or mantelletta, and the pectoral cross, hands him the berretta, and kneels at his left, holding the bugia while he makes his thanksgiving. He afterwards accompanies him to the door of the Church or to the Sacristy.

The Second Chaplain kneels on the edge of the predella at the beginning of the Consecration, having first uncovered the Ciborium, if there is one to be consecrated. At the elevation of the Host he inclines profoundly, holds up the chasuble, and rings the bell, if there is no one else to do it. The bell is rung three times for each Consecration—at each of the genuflections, before and after the Consecration, and at the Elevation. When the Bishop genuflects after the Elevation of the Host, the second Chaplain rises, uncovers the chalice, and again resumes the kneeling posture. After the Elevation of the chalice he rises to cover it, and genuflects along with the Bishop.

He continues now to stand at the Bishop's right, uncovering and covering the chalice when necessary, and genuflecting each time the Bishop genuflects. At the "*Memento defunctorum*," as at the "*Memento vivorum*," he retires a little on the predella, but resumes his place again as soon as the "*Memento*" has been made. At the end of the *Pater Noster* he wipes the Paten with the purificator, and hands it to the Bishop with the usual *oscula*. At the "*Domine non sum dignus*" he inclines moderately, and strikes his breast at each repetition, and during the consumption of the Host and chalice he remains profoundly inclined. At the proper time he ministers the ablutions, and immediately afterwards the

water for washing the hands. Having returned the ewer and basin to the Credence, or to one of the Servers, he goes to the Gospel side of the Altar, genuflecting when passing the centre, and, taking the chalice, wipes it with the purificator, covers it, folds the Corporal, which he puts in the Burse, places the Burse on the chalice, and carries all to the Credence, and returns directly to the Bishop's left.

If the last Gospel is the beginning of St. John, the second Chaplain removes the canon from the centre as soon as the Bishop has said the prayer *Placeat.* If another Gospel is read, he transfers the missal. In both cases he kneels on the edge of the predella, or on one of the steps for the blessing. During the reading of the Gospel he remains at the Bishop's left, he holds the canon when it is used, so that the Bishop may conveniently read from it, and does not genuflect at "*Verbum caro factum est.*" After the Gospel he accompanies the Bishop to the foot of the Altar, says the responses to the prayers, helps to unvest the Bishop, and assists with the canon during the thanksgiving, as during the preparation. The thanksgiving finished, he escorts the Bishop to the door of the Church or to the Sacristy.

The Servers after the Consecration carry their torches to the Sacristy, extinguish them, and return to their places at the foot of the Altar. They repeat the responses in a low tone, carry the cruets, &c., to the Altar for the ablutions and washing of the hands, and having received them back again from the Chaplains, replace them on the Credence. If permitted, they may transfer the missal or canon for the last Gospel.

Chapter II.

The Ceremonies of Vesting the Bishop when a Holy Order is conferred in a Low Mass.[1]

When the Bishop sits on the faldstool, the Ministers of the book and bugia kneel before him, and the Bishop begins the antiphon, "*Ne reminiscaris*," &c., and the psalms "*Quam dilecta*," &c. At notice from the Master of Ceremonies, a Clerk goes to the credence and receives the Bishop's buskins and sandals, which he carries on a salver covered with a veil. At each side of him are three Clerks. The Bishop's servant, in his official habit, follows the Clerk who has the salver. The Clerk who has the salver and the six other Clerks go before the Bishop, and make the proper reverence (see note 2, p. 9). The Ministers of the book and bugia move aside a little. The six Clerks kneel,[2] and raise the sides of the cappa. The servant kneeling, and somewhat concealed by the cappa,[3] goes somewhat towards the first Chaplain, and takes the shoe from the Bishop's right foot. The Clerk puts on this foot the buskin and sandal and ties both. The servant then removes the shoe from the left foot, on which the buskin and sandal is put by the Clerk. The servant takes the shoes and retires, concealing the shoes under his cloak. The Clerk takes back

[1] The other peculiarities of this Low Mass are given in the instructions for the ceremony of ordination, p. 41.

[2] If the Bishop be not the Ordinary, they do not kneel but stand in a semicircle before him.

[3] Strictly speaking, the Bishop should put on the buskins and sandals, not at the Altar, but in the Sacristy, unless he be in cappa. (S.R.C., 6th Sept., 1698.)

the salver covered with the veil, and is accompanied by the other six Clerks.

The Bishop having repeated the "*Ne reminiscaris*," takes off his berretta, which he gives to the first Chaplain, and rises to say the "*Kyrie eleison*," &c. The Choir does not rise. The Bishop again sits, and may recite the prayers for the vestments.

At this time the vestments are distributed by the Master of Ceremonies to the Clerks. These Clerks ascend by the Epistle side, and each having received a vestment, descend to the middle, and stand in a line before the Altar. The mitre and crosier are also distributed to the Ministers, who stand near the first Chaplain.

When the vestments have been distributed, the Bishop takes off his berretta and stands, and the Ministers of the book and bugia retire. The Chaplains take off the cappa with the aid of the Bishop's servant, who, standing behind the second Chaplain, loosens the strings by which the cappa is fastened on the shoulders of the Bishop, and takes away the cappa, having first unbuttoned the train of the Bishop's cassock. The first Chaplain hands the Bishop the berretta, after which the Bishop sits.

The Bishop's hands are now washed. For this one Clerk takes from the credence table the basin and ewer, and another, walking on the left of the former, takes two towels on a salver. The first Chaplain takes off the Bishop's ring. The Clerk will give one towel to be extended by the first Chaplain on the Bishop's knees;

the same Chaplain will hold the second towel. The *Minister lotionis* kneels before the Bishop, if he be the Ordinary, otherwise he stands, and pours the water on his hands. The first Chaplain gives the towel. The *Minister lotionis* with the other Clerk, who receives the towels on the salver, returns to the credence table. The Bishop gives his berretta to the first Chaplain, and rises.

As soon as the *Minister lotionis* has departed, the Clerks of the vestment make together a genuflection to the cross, and then proceed to the faldstool. Each one in turn presents his vestment to the first Chaplain, and passes on to his place, making the proper reverence to the Bishop.

The first Chaplain vests the Bishop, being assisted by the second. The amice is presented to be kissed; the first Chaplain having kissed it, not on the cross, but a little aside, the Bishop puts it on. The Chaplains draw the strings, first behind, and then before the Bishop's breast, where they are tied by the first Chaplain. Both Chaplains take the alb and put it on the Bishop, arranging first the right sleeve, and then the left. The first Chaplain ties the string of the alb. The two Chaplains hold the cincture behind the Bishop's back. When the Bishop has tied the cincture, the first Chaplain kisses the pectoral cross a little from the middle, and presents it to be kissed by the Bishop. The first Chaplain puts the cord of the cross around the neck of the Bishop, being aided, if necessary, by the second Chaplain. The cross should

rest on the middle of the Bishop's breast, and consequently the cord should be so arranged, by means of the ring attached to it behind, that the cross will remain in this position. The first Chaplain then takes the stole, and, kissing it, presents the cross of it to be kissed by the Bishop, and puts it on the Bishop's neck. The Bishop himself secures the ends of the stole with the cincture.

The Chaplains next put on the tunic, arranging first the right sleeve, and then the left: they tie the strings at the shoulders. The dalmatic is put on in the same way, the sleeves of the tunic being drawn through those of the dalmatic.

The first Chaplain takes the right glove and kisses it and the Bishop's hand,[1] on which he puts the glove. The second Chaplain acts in the same way for putting on the left glove. The two Chaplains put on the chasuble, taking care to draw the strings under the tunic and dalmatic: the strings are tied in front by the first Chaplain. The pectoral cross is left under the stole and on the alb, and is not drawn out over the chasuble.

If the ordaining Prelate be an Archbishop and within his province, the second Chaplain goes to the Altar, takes the salver on which the Pallium is, and comes to the faldstool, having on his left a Clerk, who carries the salver with the *spinulae*. The first Chaplain takes the Pallium, and holding the double side of it in his right hand, presents the cross on the middle of the back of it to be kissed by the Archbishop. He then puts it on

[1] See Part IV., Chap. I., n. 61.

the Archbishop, the second Chaplain raising the part that hangs behind. The double part must be on the Archbishop's left shoulder, and the whole should equally encircle the neck.

If the *spinulae* are used, the first Chaplain takes the most beautiful of the three and puts it on the cross before the breast: the second he puts on the cross on the left shoulder; the third is put by the second Chaplain on the cross at the back. Each pin must pass through the cross three times, by means of the three little loops of black silk; but they must not perforate the Pallium or chasuble, not being intended to secure the Pallium, but to represent the thorns of the Passion. The gems on the pins ought to be on the right hand of him who puts them on.

The mitre is next put on. The Mitre-bearer in surplice and humeral veil with which he holds the mitres, gives the mitre to the first Chaplain, who puts it on the Bishop, as follows:—He takes the mitre in both hands by the lower part, having towards himself that side of the mitre which has *not* the *infulae*. He places his thumbs on the front; the other fingers are on the back, raising the *infulae*. He goes before the Bishop, makes the proper reverence, presses the mitre so as to open it, places the front edge on the Bishop's forehead, and gently presses it back on the head; with the aid of the second Chaplain, the *infulae* are allowed to fall behind. Care should be taken that the mitre be gracefully set on the head.

Whenever the mitre is to be taken off, the Chaplain

comes in front of the Bishop, and having made the proper reverence, raises the *infulae*, and removes the mitre gently, freeing it first from the forehead. Care should be taken not to disturb the zucchetto, if it is worn, nor to disarrange the Bishop's hair.

The Bishop's ring is put on after the mitre. The first Chaplain kisses the ring, then the Bishop's hand, on the third finger of which he places the ring.

Last of all the Bishop[1] takes the crosier. It is always presented to him by the Crosier-bearer himself. The Crosier-bearer, who is in surplice holds the crosier with the sleeve of the surplice between it and his hand. He presents it to the Bishop, with the crook towards himself. He presents it kneeling, and kisses the hand in which the Bishop receives it. It is the Crosier-bearer also who receives the crosier from the left hand of the Bishop; he receives it kneeling, and kisses the Bishop's hand.

This completes the vesting of the Bishop.

Chapter III.

The Ceremonies of Unvesting the Bishop when a Holy Order is Conferred in a Low Mass.

When, after Mass, the Bishop descends to the faldstool, the Clerks of the vestments will be in readiness. They stand one behind another, in a line from the credence to the faldstool. The first to receive a vest-

[1] When the Bishop is not the Ordinary he may use the crosier with the permission of the Ordinary, even during the Mass, if, in fact, he has not the right to do so from the Pontifical itself.

ment is opposite the faldstool, and at a sufficient distance from it not to be in the way. The Bishop's servant ought also to get notice to have the cappa and shoes ready.

The second Chaplain takes off the mitre,[1] when the Bishop is to genuflect towards the Altar, at the "*Verbum caro*" &c. The Bishop then sits, and gives away the crosier.

The maniple is taken off by the second Chaplain and given to the Clerk, who with the proper reverences goes before the Altar, genuflects, ascends, gives the maniple to the Master of Ceremonies, genuflects, and descends by the Epistle side. The other vestments are taken off by the Chaplains, and given to the Clerks, who act as the first. All the vestments are covered with the veil, as at the beginning.

The Ministers of the book and bugia come near the faldstool. The Minister of the mitre puts it on the Altar, and the Crosier-bearer puts the crosier in the place it occupied in the beginning.

When the Bishop has put off the vestments the cushion is replaced on the middle of the lowest step of the Altar.

The Bishop's hands are not washed. The cappa[2] is again put on by the servant with the assistance of the Chaplains. The servant, before putting on the cappa,

[1] If the "*Verbum caro*," &c., is not said, the mitre is not taken off until after the maniple.

[2] If the Bishop be the Ordinary, otherwise the mantelletta.

buttons the train of the cassock. The cappa is spread out by the Chaplains and Master of Ceremonies.

The cappa being on, the Ministers of the book and bugia come before the Bishop, who makes his thanksgiving.

A Clerk with the salver and veils returns to the faldstool with six other Clerks, as in the beginning. The six Clerks raise the cappa, the other Clerk takes off the sandal and buskin from the right foot, then from the left, and the servant puts on the ordinary shoes. The Clerk, having covered the sandals, &c., with the veils, returns to the credence table with the other six, and leaves the sandals, &c., on the table.

When the thanksgiving has been finished, the Ministers of the book and bugia return to the credence table, on which they put the book and bugia. The Bishop rises, and proceeds to the Altar &c., p. 59, n. 60.

PART IV.

THE CEREMONIES OF HIGH MASS IN WHICH ORDINATION IS CONFERRED.

Chapter I.

High Mass of a Feast celebrated by the Ordinary, the Church not being the Cathedral, and the Chapter not being present.

REMARKS.

1. According to Vavasseur, Terce may be sung before High Mass in a Church which is not the Cathedral, as well as when the Chapter is present and in the Cathedral. But De Herdt seems to say that Terce ought not to precede the High Mass celebrated *extra Ecclesiam Cathedralem;* for he has the heading: "*De Missa Pontificali extra Ecclesiam Cathedralem seu ante quam Tertia non cantatur;*" and he omits all instruction about Terce in this Mass. We can find no information on the point in Martinucci. Terce may, therefore, be sung or omitted, according to convenience. Martinucci teaches that it is None and not Terce which is sung before the Ordination Mass even of a Feast. As Terce may be omitted *extra Cathedralem*, so too may None. We treat only of the case in which it is omitted.

2. The Bishop has a right to exact the service of five Canons for the offices of Assistant Priest, Assistant Deacons, Deacon and Subdeacon of the Mass, within

the Episcopal city, but not outside. Hence, it may happen, not only that the Chapter, as such, may be absent, but that no Canon may be present.

Vavasseur says that when there are not Canons, the Bishop should not have an Assistant Priest and Assistant Deacons. De Herdt modifies this statement, and allows them, if the Bishop should wish to have them. And it is certain that the common practice is to have them, even when there are not Canons to fulfil the duties. We treat, at present, of the case in which the Bishop has an Assistant Priest and Assistant Deacons, though no Canons be present.

PREPARATIONS.

3. *At the High Altar.*—The Blessed Sacrament should be removed.

4. Besides the carpet on the steps and predella, a beautiful antependium before the Altar, the Altar cloths and cross, there ought to be seven candlesticks with white wax candles. The seventh candlestick should be in the middle of the other six and in a line with them, the cross being before the middle candlestick.

5. Besides the three ordinary Altar cloths, there ought to be another on which the vestments are to be laid, viz. :—the chasuble, gloves on a salver, dalmatic, tunic, stole, pectoral cross, cincture, alb, amice, all covered with a veil of the same colour as the vestments. The precious mitre, if used, is on the Gospel side, and with it the humeral veil of light white silk (or of the colour of the vestments) for the Bearer. The cloth of

gold mitre is on the Epistle side. The general rule for the use of the precious mitre is that it may be used whenever the "*Te Deum*" is said in the Office.

If the Ordinary be an Archbishop, the Pallium is prepared on a salver and covered with a small veil of the colour of the vestments, and on another salver the three *spinulae* with precious stones. The salver is placed on the Gospel side.

6. Before the Altar, at a convenient distance, there should be a genuflexorium or *prie-dieu*. This genuflexorium is covered with cloth, and has two cushions—one for the elbows, and the other for kneeling on. The colour of the cover, if the Bishop be a Cardinal, is red or violet, according as the cassock of the Bishop is red or violet; but if the Bishop be not a Cardinal, the colour is green or violet, according as the Bishop's cassock is violet or black. As there is a custom in this country that the Bishop wears violet throughout the year, the colour ought, consequently, to be always green.

The faldstool may be used as genuflexorium. There should be a piece of green carpet under it, and in front a small foot-stool, with a cushion covered as above: in this case the cushion for the elbows should be on the arms of the faldstool. The faldstool should be covered on all sides to the ground with silk of the colour described above. When used as a seat, and not as a *prie-dieu*, it is of the colour of the vestments. These are the prescriptions of the Ceremonial for the faldstool at which the Bishop kneels. Martinucci prescribes that it be uncovered, but beautifully wrought, and that the

colour of the cushions be that of the vestments, except in Requiem Masses and Masses for the Dead, for which he prescribes violet.

7. Near the Altar, at the Gospel side, will be the crosier, in a stand of wood or stone.

8. If the Ordinary be an Archbishop, there should be placed near the Altar at the Gospel side a stone or wooden stand for his cross.

9. At the Epistle side will be the ordinary bench for the Sacred Ministers.

This bench is thus described by the Ceremonial: "*Scamnum oblongum coopertum aliquo tapeti aut panno.*" The covering may be of silk and of red colour, or of the colour of the vestments, or of the colour of the season, no special colour being prescribed by the Ceremonial. It may have a back, but not so high that the dalmatic and tunic of the Sacred Ministers cannot fall over it gracefully. This back ought not to be draped. The bench ought not to have a platform or steps.

10. The throne is prepared. We treat only of the case in which it is at the Gospel side of the Altar.

The throne should be in the Choir, but nearer to the Altar than the other seats. It should be on a platform not higher than the predella of the Altar, but higher than the other seats in Choir. The platform is ascended by three steps. Above the three steps there may be a little predella or *suppedaneum*, but not so high as to look like a fourth step. This *suppedaneum* ought to be large enough to accommodate only the Bishop, and ought to leave sufficient room above the third step to

accommodate the Bishop's three Assistants. The steps of the throne should be carpeted, if the steps of the Altar are carpeted; otherwise not. The colour of the carpet may be the same as the colour of the carpet of the Altar, of which the Ceremonial says:—"*Ut* (gradus) *sint magis conspicui et ornati quam reliqua pars Presbyterii, quae pannis viridibus contegitur.*" The colour then should be more striking than green.

The seat ought to be of the form of an arm-chair, and of wood or marble, and high—"*praealta et sublimis.*" In all Churches, except the Cathedral, the throne should not be fixed, and should be placed in the Choir only for the special occasion of the Pontifical function to be performed. The seat ought to be covered with silk of the same colour as the vestments.

High over the chair there ought to be a canopy, square, and of sufficient dimensions to cover the Bishop and his Assistants. It ought to have hangings of silk of the colour of the vestments, "*ubi commode fieri potest;*" and, if the Bishop be a Cardinal, it should be decorated with cloth of gold. The throne should not, however, have this canopy unless the Altar has one, and of a grander kind. If there be over the Altar a baldachino ("*ciborium*") of marble or stone, this is sufficient. But this baldachino is not that which merely covers the tabernacle, but that which "*cooperit Altare et ipsius Altaris scabellum.*"

11. Near the seat of the Bishop there should be a cushion of the colour of the vestments, on which the Bishop genuflects at the "*Incarnatus est.*"

12. On the platform of the throne there should be three seats for the Assistants. They should not be of the form of a chair. They must be quite uncovered, and have no cushions, but ought to be neatly painted or beautifully carved. In some places the arms of the Bishop are painted on them. The two for the Assistant Deacons are placed at each side of the Bishop's chair. That for the Assistant Priest is in front of the Bishop's seat, somewhat to the right or left, "*prout loci situs patietur; regulariter tamen a dextris, dummodo nec Altari nec Episcopo renes directe vertat, sed maneat semiconversus.*" The three are above the third step of the throne, if possible, and not on the floor of the sanctuary.

13. *On the credence table.*—The sandals and buskins on a salver, covered with a simple veil; also another veil with which the hands of the Subdeacon are covered, when they are being brought to the Bishop.

14. The Evangeliarium or missal, with its silk cover of the colour of the vestments, and on it the Bishop's maniple at the Gospel of the day.

15. The maniples for the two Sacred Ministers.

16. Two candlesticks with lighted candles for the Acolytes.

17. The canon and bugia with lighted candle.

18. A basin and ewer and two towels on a salver.

19. Thurible and boat with incense and spoon. These, however, are usually retained in the sacristy.

20. In a suitable place a fire.

21. The chalice, &c., with two hosts. The cruets of wine and water on a dish, and a small spoon. A bell.

Two dishes for the *praegustatio*. The Epistolarium or missal. A book-stand, covered, unless very ornate, with silk of the colour of the vestments; and on it a missal. The gremial veil of the same colour as the vestments. The humeral veil for the Subdeacon. The formula of the Indulgence. The *Instrumentum Pacis*. Torches for the Elevation—six or, at most, eight.

22. If Communion is to be administered, the pyxis should be prepared with particles; also the Communion cloth and vessels for the purification, if it is customary to give it: in these countries it is not customary.

23. If after Mass the Papal Blessing is to be given, there should be prepared the Pontifical, Part IV., or another book with the prescribed rite, which will be described in Appendix IV.

24. If there is to be a sermon after the Gospel, the formula of absolution to be given by the Bishop will be required. It is given in Appendix I.

25. *In the sacristy.*—The vestments for the Deacon and Subdeacon of the Mass, viz.:—Dalmatic and stole, tunic, two cinctures, two albs, and two amices. Also amices and dalmatics for the two Assistant Deacons, and amice and cope for the Assistant Priest.

26. *At the Altar of the Blessed Sacrament.*—A genuflexorium, as described n. 6.

27. Six candles to be lighted whilst the Bishop prays there at his entry and departure.

28. *At the entrance of the Church.*—The Holy Water vessel to be held by a Clerk in surplice inside the door.

MINISTERS REQUIRED.

29. (1). Assistant Priest and two Assistant Deacons.

(2). Deacon and Subdeacon of the Mass.

(3). Two Masters of Ceremonies, one of whom ought to be a Priest, and the other a Subdeacon, at least. Their dress is the surplice and cassock, the latter being violet, "*ubi commode fieri potest:*" it must not be silk, nor have red facings or stitching.

(4). Thurifer and two Acolytes.

(5). Mitre-bearer in surplice and cope, or without cope, but with a light humeral veil of white colour, or colour of the vestments, and so arranged behind that a sort of *caputium* or hood is formed. He does not put on the cope until the Bishop is vested.

(6). Crosier-bearer, who is vested in surplice and cope, or surplice only, the sleeve of which he puts between his hand and the crosier.

(7). Book-bearer, Bugia-bearer, and Gremial-bearer, the three in surplice. The two first may wear copes after the Bishop has been vested.

(8). A Minister of the cruets in surplice.

(9). Train-bearer in surplice and violet cassock like that of the Master of Ceremonies.

(10). Torch-bearers—four, six, or eight at most; two Faldstool-bearers; Processional Cross-bearer; ten Clerks of the vestments (the gloves and ring being held by the same Clerk). All these are in surplice.

(11). Ministers for the washing of the hands. There are four mentioned by the Ceremonial, one for each washing. They are also supposed to be *cubicularii* or

familiares of the Bishop, and Clerics. Their dress is the "*habitus clericalis, sed sine cottis*," to which Martinucci adds the *ferrajuolo*. If the *cubicularius* be not a Cleric, he should not have, according to Martinucci, the cassock, but a dress suit. The Ceremonial contemplates the case of one of the Magistrates or Nobility being the *Minister lotionis*. He should be in his official dress; but, if he wear a sword, should lay it aside for the time of ministering. In the act of ministering he would wear a humeral veil.

(12). Clerk at the entrance to the Church to hold the Holy Water vessel.

(13). If the Celebrant be an Archbishop, the Archiepiscopal Cross-bearer in surplice and violet cassock as above; and the Subdeacon of the Pallium, unless the duty be performed, as it may, by the Subdeacon of the Mass.

THE FUNCTION.

30. Before the Mass sufficient notice will be given by the ringing of the bell.

31. A Clerk in surplice stands at the right side of the entrance of the Church, and inside the principal door. There ought also to be some one at the door to open it when the Bishop approaches, and close it when he has passed.

32. At the hour appointed the Clergy stand at the door of the Church and inside it; they do not go to the Bishop's house. Those who are to accompany the Bishop to the Church go to his house, if convenient. These would be the Assistant Priest, the Assistant

Deacons, the first Master of Ceremonies, the Train-bearer, and, if the Ordinary be an Archbishop, the Cross-bearer. They stand at the entrance to the Bishop's room. The Bishop puts off his mozzetta[1] with the aid of his servant, and puts on the cappa, which the Master of Ceremonies and Train-bearer should fully extend. The Train-bearer sustains the train of the cappa, winding the end of it round his arm. He takes care that it does not touch the ground.

33. On the way to the Church they proceed thus :— The Ordinary is first, unless he be an Archbishop, in which case he is immediately preceded by his Cross-bearer, uncovered, who carries the cross with the image towards the Archbishop. A Clerk in surplice walks at each side of the cross, holding a candlestick with lighted candle. No one ought to be at the side of the Bishop unless invited, and it seems more regular that no one should be invited. Even the Master of Ceremonies, who may go anywhere according to necessity, must not walk at the Bishop's side. The two who are to act as Assistant Priest and first Master of Ceremonies should walk at each side of the train of the cappa, and between the Bishop and the Train-bearer ; the other two behind these, and at the same distance from each other.

34. As soon as they come to the door of the Church, the Dignior of the Church presents the aspersory with the *oscula* of the aspersory and the Bishop's hand. The Bishop

[1] The Bishop should not wear the mozzetta, but the cappa, when he is to celebrate or occupy the throne. If he choose to do so, all may proceed as described.

uncovers and takes the Holy Water, either by sprinkling himself or by touching his forehead with the aspersory. The Priest who presents the aspersory genuflects; all others also genuflect, except Prelates.

35. When the Bishop has sprinked himself he sprinkles the Clergy in the middle, to his left, and then to his right; but if Prelates are present, he gives them the Holy Water first and individually, *aut per aspersionem, aut per contactum.* For Pontifical High Mass there is no other *asperges* than this. The procession then moves on :—(1) The processional cross, borne by a Clerk in surplice, and having on each side a Clerk in surplice, with lighted candle. If the Celebrant be an Archbishop, these lighted candles will be in sockets, borne with one hand, and not in candlesticks borne with two, this superior reverence being given to the Archiepiscopal cross. The figure on the cross ought to be higher than the candlesticks. (2) The Clergy follow, two and two, *juniores priores;* if the number be odd, the three last walk abreast. All remain uncovered, even the Bishop. (3) Any Prelates who may be present follow the Clergy, walking two and two. (4) Then comes the Bishop with his Attendants.[1]

36. The *associatio Episcopi* to his Cathedral would be different from the above.

37. As the Bishop enters the Church the bells ring,

[1] We rely for this order on a decree of the Congregation of Sacred Rites (24 July, 1683), according to which the Clergy of a Church which is not the Cathedral go before the Bishop, preceded by their cross.

and the organ is played, this being always done except when the Mass is to be Ferial or Requiem.

38. The Bishop, having entered the Church, goes to the Altar of the Blessed Sacrament. If the Chapel or Altar of the Blessed Sacrament be outside the Sanctuary, the processional Cross-bearer and Clergy move on beyond the place, and the Bishop goes to the Altar of the Blessed Sacrament with his Attendants. The Bishop first genuflects "*in plano solo absque pulvino*," and then kneels on the cushion of the genuflexorium. If he be an Archbishop, his Cross-bearer kneels at his left; the other Attendants kneel behind him. The Bishop prays for a short time, rises, genuflects again *in plano*, and the procession moves on to the High Altar. The Clergy take their places in Choir with the usual ceremonies.

If the Chapel of the Blessed Sacrament is within the Sanctuary, the Cross-bearer moves on to the High Altar, and then to the Sacristy; the Clergy take their places in Choir in the usual way, and the Bishop goes as described to visit the Blessed Sacrament.

39. The Bishop then proceeds to the High Altar with his Attendants. If the Archiepiscopal Cross-bearer be present, he goes and puts the cross in the stand prepared for it. The Bishop makes a profound inclination of the *head* to the cross, and kneels on the cushion of the genuflexorium, and prays for a short time. He then rises, makes a profound inclination, and goes to the throne with his Attendants. This is the instruction given by the Ceremonial, when the Bishop vests at the

High Altar: when the vesting takes place in a *Secretarium*, the Bishop kneels only at the Altar of the Blessed Sacrament:—"Cum Episcopus Missam solemnem celebraturus erit, postquam ingressus fuerit Ecclesiam et ante SS. Sacramentum *tantum et non ante aliud Altare oraverit, ibit via recta ad sacristiam*," &c.

40. The Deacon and Subdeacon of the Mass vest in the sacristy, and take their places at the bench before the arrival of the Bishop. The Ministers of mitre and crosier in copes, if worn, and the Ministers of the book and bugia in surplice, will also be present at the credence table; the two latter may be in copes later on, but they are not usually; usually they are in surplice, the Minister of the mitre wearing in addition a light silk humeral veil of white colour or of the colour of the vestments, and arranged behind in such a way that the back forms a sort of hood.

41. Whilst praying at the genuflexorium, the Bishop will have the Assistant Priest and Assistant Deacons near him.

42. The Deacon and Subdeacon of the Mass genuflect to the Bishop when he enters the Sanctuary.

43. The Bishop rises, makes a reverence of the head to the cross, and proceeds to the throne, blessing the Choir as he passes. He sits and puts on his berretta. The Assistant Priest and Assistant Deacons, still in surplice, accompany him. The Assistant Deacons stand at each side of him; the Assistant Priest at his right, in front, and half turned towards him. The Deacon and Subdeacon may sit.

Two Clerks remove the genuflexorium from before the Altar, and put it aside.

44. The Book-bearer, having on his left the Bugia-bearer, comes to the throne with the canon. Both ascend, and hold the canon and bugia before the Bishop. The Bishop commences the antiphon, "*Ne reminiscaris*," &c., and the psalms "*Quam dilecta*," &c., which he recites alternately with the Assistant Priest and Assistant Deacons. The Assistant Priest and Assistant Deacons remain standing. The Choir sits.

45. As soon as the Bishop commences to read, the Subdeacon, at notice from the Master of Ceremonies, rises, and, putting aside his berretta, goes to the credence table and receives the sandals and buskins, which he carries on a salver covered with two veils—one covering the sandals and buskins, and the other the Subdeacon's hands. He is preceded by six Clerks. The Bishop's servant, in his official dress, if he be not a Cleric (and, according to the Ceremonial, *in clericali habitu sed sine cotta* if he be a Cleric), follows the Subdeacon. The Subdeacon and Clerks go before the Altar and genuflect, and then proceed to the throne, where they genuflect to the Bishop. The Book-bearer and Bugia-bearer move a little aside to make room for the Subdeacon, Clerks, and Bishop's servant, who ascend the throne. The six Clerks kneel in a semicircle in front of the Bishop, and raise the sides of the cappa. The servant, somewhat concealed by the cappa, and kneeling near the first Assistant Deacon, takes the shoe off the Bishop's right foot, on which the Subdeacon puts

the buskin and sandal, tying both. The servant takes the shoe off the left foot, and the Subdeacon puts on the buskin and sandal. The servant retires with the shoes, concealing them in his cloak. If the servant be not present, a Clerk in surplice would perform the duty assigned to him. The Subdeacon takes the salver, covered with the veils, and rises, the Clerks rising with him. All descend, genuflect to the Bishop, and again to the Altar in passing, and go to the credence table. The Subdeacon joins the Deacon, and sits at his left.

46. The Bishop, having repeated the "*Ne reminiscaris*," takes off his berretta, which he gives to the first Assistant Deacon, and rises to recite with his Assistants the prayers "*Kyrie eleison*," &c. The Choir does not rise. The Bishop again sits, and may recite the prayers for the vestments, according to Martinucci, though the Ceremonial says that the proper prayer for each vestment is to be said when each is being put on except that of the maniple, which is said immediately after the others, and not when it is being put on.

47. At this time the vestments are distributed to the Clerks in an order the reverse of that given in n. 5. Martinucci advises rightly that there should not be too much ceremony about this distribution. The Clerks ascend by the Epistle side, one after another; and each having received a vestment from the second Master of Ceremonies, descend and stand in a line before the Altar, the Clerk who bears the amice being nearest to the throne. When they get notice from the second Master of Ceremonies, they all genuflect at the same moment to

the cross, and then proceed one after another to the throne. Each one genuflects, and ascends the throne in his turn, gives his vestment to the Deacon, genuflects on the predella of the throne, descends by the side steps, and goes to his place, genuflecting again as he passes the Altar. The mitre (precious, if used) and crosier are taken by the Mitre-bearer and Crosier-bearer respectively, who go to the throne and stand on the second step, the former at the right, and the latter at the left of the Bishop. All these Clerks should present the vestments to the Deacon in such a way that he will have no difficulty in putting them on the Bishop.

48. At the same time the second Master of Ceremonies gives notice to the *Minister lotionis* to come to the credence table, and be prepared for the washing of the Bishop's hands. A Clerk takes the two towels on a salver.

49. When the Bishop ceases to read the prayers of preparation, the Book-bearer and Bugia-bearer retire to the credence table. If they are to wear copes they retire to the sacristy, put them on, and return to the credence table. The Bishop takes off his berretta and stands. The Assistant Deacons take off the Bishop's cappa with the aid of his servant, who, standing behind the second Assistant Deacon, loosens the ribbons by which the cappa is fastened to the Bishop's shoulders. The cappa is taken away by the servant after he has unbuttoned the train of the Bishop's cassock. The Bishop sits and puts on his berretta.

50. The Deacon and Subdeacon now come to the throne, having made a genuflection before the Altar. They make a genuflection to the Bishop, and ascend to the predella of the throne. The Deacon stands at the right, the Subdeacon at the left of the Bishop. The Assistant Deacons descend from the throne as soon as the Deacon and Subdeacon ascend; they genuflect to the Bishop and to the Altar, and go to put on amices and dalmatics, after which they return to the throne with the proper reverences. They must take care not to impede in any way the actions of the Deacon and Subdeacon.

51. The *Minister lotionis* with the Clerk bearing the towels at his left, follows the Deacon and Subdeacon to the throne. The Assistant Priest takes off the Bishop's ring. The Clerk, who carries the towels gives one to the Assistant Priest and the other to the Deacon, to be held by him and the Subdeacon on the Bishop's knees. The *Minister lotionis* kneels before the Bishop, and pours water on the Bishop's hands[1] from the ewer which he has in his right hand: the water falls into a basin, which the Minister holds in his left hand. The Minister is supposed by the Ceremonial to be a *cubicularius* or *familiaris* of the Bishop, or some one of distinction in the Episcopal town: "*Aliqui ex magistratu vel proceribus et nobilibus viris illius civitatis.*" If he be a *familiaris* and a cleric, he should not, strictly speaking, be in surplice,

[1] The Ceremonial prescribes the *praegustatio* of the water, but as this has gone into universal disuse, and is not mentioned even by Martinucci, we think it unnecessary to give the ceremonies of it. The water, too, is supposed to be perfumed.

but in cassock and cloak or *ferrajuolo;* if a layman he should wear a dress-suit; if one of the *Magistratus*, &c., and not a *familiaris Episcopi*, act as Minister, he should be in official dress, and wear a humeral veil with which he covers the ewer and basin. But, commonly, a Clerk in surplice acts as *Minister lotionis*.

All in Choir kneel during the washing of the hands, except any Prelates who may happen to be present: these stand.

52. When the Bishop has washed his hands, the Assistant Priest gives him the towel, and kisses his hand.

53. The *Minister lotionis* and the Clerk in charge of the towels return to the credence. If the *Minister lotionis* be one of the *Magistratus*, &c., the second Master of Ceremonies accompanies him from and to his place.

54. As soon as the *Minister lotionis* has left the throne, the Clerks of the vestments make a genuflection to the Altar, and proceed to the throne, and act as described n. 47. The Assistant Priest departs from the throne, and puts on amice and cope, and returns to the throne.

55. When the Clerk of the amice presents himself the Bishop takes off his berretta, which he gives to the Deacon,[1] rises, and receives from the Deacon the amice, which the Bishop kisses on the cross in the middle, the Deacon having kissed it, but not on the cross. The Bishop puts it on his neck, having first touched his head with it. The Deacon and Subdeacon draw the

[1] The Deacon gives it to the servant or a Clerk, who puts it with the cappa.

strings behind the Bishop's back, and then in front, where the Deacon ties them.

56. The Deacon and Subdeacon take the alb, and put it on the Bishop, arranging the right sleeve first, and then the left. The Deacon ties the strings.

57. The Deacon and Subdeacon hold the cincture behind the Bishop, the tassels being at the Bishop's right. They will arrange the length of the alb so that it will not inconvenience the Bishop when he ascends the steps of the Altar and throne. The Bishop himself ties the cincture, and when he has done so, he kisses the pectoral cross presented to him by the Deacon, who also kisses the cross before presenting it; not in the middle, but a little from the middle. When the Bishop has kissed the cross, the Deacon should loose the cord, if necessary, and put it on the Bishop's neck, with the aid of the Subdeacon. The cross ought to be on the Bishop's breast; hence the cord ought to be so arranged by means of a ring, that the cross will remain in this position.

58. The Deacon takes the stole, kisses it at a little distance from the cross, and presents it to the Bishop, who kisses it on the cross. The Deacon puts it on the Bishop's neck. He takes care to bend it back behind, still leaving it on the neck. If there be a string behind, by which it is to be kept down, the Subdeacon attaches it to the cincture behind, and the stole is secured in front by the Bishop himself, by means of the two tasselled ends of the cincture.

59. The Deacon and Subdeacon take the tunic, and put it on the Bishop. The right sleeve is arranged first,

then the left. The Deacon and Subdeacon tie the ribbons at the shoulders.

60. The dalmatic is put on similarly, and the sleeves of the tunic drawn through those of the dalmatic. The Bishop then sits for the putting on of the gloves.

61. The Deacon takes the right glove, and, according to Martinucci, acts according to the general rule, *i. e.*, kisses the glove in the middle, and then the Bishop's hand before putting on the glove. The words of the Ceremonial seem to make an exception in this case to the general rule: "Manibus illi *prius* et *mox* chirothecis, per eosdem osculatis." The Subdeacon puts on the left glove in like manner. The Bishop rises.

62. The Deacon and Subdeacon put the chasuble on the Bishop. Care must be taken to draw the strings under the tunic and dalmatic. The Deacon ties the strings in front. The tunic or dalmatic ought not to be allowed to appear over the neck of the chasuble. The pectoral cross is left on the alb under the stole, and not drawn out over the chasuble.

63. If the Celebrant be an Archbishop in his province, the Pallium is put on after the chasuble, if it be a day on which the Pallium is worn.

64. The Pallium is never worn except at High Mass. It is not used in Requiem Masses, and in other Masses it is used only on certain days, which are generally mentioned in the privileges of the Metropolitan Church. If not so mentioned, recourse must be had to common custom, which allows the use of the Pallium on the following

days:—Christmas, St. Stephen's Day, the Feast of St. John the Evangelist; the Circumcision; the Epiphany; Palm Sunday; Holy Thursday; Easter Sunday, and the two following days; Low Sunday; the Ascension; Pentecost; the Feast of St. John the Baptist; the Feasts of the Twelve Apostles; Corpus Christi; the Purification, Annunciation, Assumption and Nativity of the Blessed Virgin Mary; All Saints; the Mass said after the Dedication of a Church; the principal Feasts of the Metropolitan Church; in conferring Holy Orders, in the Consecration of Bishops, Abbots, and Virgins (for these four functions it is used even in Low Mass) or the anniversaries of the Dedication of the principal Church. On other days not expressed in the privileges of the Metropolitan Church, nor mentioned above, the Archbishop, should he wish to celebrate in Pontificals, is not allowed to use the Pallium. To the days mentioned above is to be added that on which a Provincial Synod is held (Caer. 1, xxxi. 13), but not that of a Diocesan Synod.

65. The mode of putting on the Pallium is the following:—It is brought by some Subdeacon—of the Mass or other. If he be not the Subdeacon of the Mass, he is vested in amice and tunic over the surplice. It is brought from the Altar on the salver with both hands and with the veil over it. The Deacon takes it with both hands, and presents it to be kissed by the Bishop on the cross of the posterior pendant. The Deacon must take care to hold the doubled half in his right hand, and the single half in his left. Whilst he puts it

on the Archbishop, the Subdeacon of the Mass ought to raise the back part with his right hand. Both should arrange it so that it will encircle the Archbishop's shoulders equally all around, the doubled part being on the left shoulder. The Deacon then takes the most beautiful of the three pins, which are brought on a salver by a Clerk in surplice, and puts it in that cross of the Pallium which is on the breast; he puts the second in the cross on the left shoulder; the third is put by the Subdeacon in the cross at the back. Each pin is passed three times through the cross by means of eyes or little loops of black silk; but it must not perforate the crosses, Pallium, or chasuble, being intended not to secure the Pallium, but to represent the thorns of the Passion. The precious stones in the pins ought in each case to be to the right of him who puts them in.

66. The next thing put on is the mitre—precious, if used. It will be put on as follows:—The Deacon takes it with both hands by the lower part, having the lappets at the side away from himself. He places his thumbs on the front, and the rest of his fingers on the back, holding up the lappets. He comes in front of the Bishop, genuflects, presses the mitre so as to open it, and then places the front of it on the Bishop's forehead, and presses it gently back. The Subdeacon lends his aid to allow the lappets to fall behind. Care should be taken that the mitre sits gracefully on the head.

67. The Deacon and Subdeacon now leave the throne with the proper genuflections, and go to their bench,

where the maniples are put on them by the attendant Clerks. The Subdeacon takes the Evangeliarium, with the Bishop's maniple in it at the Gospel of the Mass. He holds it with both hands near the bottom of the sides; the top rests on his breast, and the opening is to his left.

68. When the Deacon and Subdeacon have left the throne, the Assistant Deacons take their proper places, and the Assistant Priest takes the ring from the salver, held by the Clerk of the gloves and ring, and puts the ring on the Bishop's annular finger, kissing the ring and hand.

69. The Crosier-bearer approaches, and, kneeling, gives the crosier into the Bishop's left hand, which he kisses. He should present the crosier with the crooked portion towards himself, and hold it with the sleeve of the surplice, or with the cope.

70. If there be any delay, the Bishop may sit until he gets notice from the first Master of Ceremonies that it is time for him to descend from the throne.

71. The Deacon and Subdeacon return to the throne, the Bishop rises, and all go to the Altar in the following order:—The first Master of Ceremonies leads the way; the Subdeacon, bearing the Evangeliarium, follows; then comes the Assistant Priest, with the Deacon on his left; the Bishop, between the two Assistant Deacons, walk next;[1] the Train-bearer, holding the extremity of

[1] Martinucci gives a different order in this case in which there is not a procession from the *Secretarium*; but he is opposed to the Ceremonial, which says: "Si autem episcopus sumpsit paramenta in Presbyterio apud sedem . . . non fit hujusmodi processio; sed procedit Episcopus ad Altare . . . cum solis ministris paratis, *ut supra*."

the train of the Bishop's cassock, follows; after the Train-bearer, the Mitre-bearer, with the Crosier-bearer on his left; and last, the Book-bearer, with the Bugia-bearer on his left. The Bishop blesses the Choir as he passes from the throne.

72. When they arrive at the Altar, the Subdeacon stands at the Gospel side, and gives the Evangeliarium to a Clerk. The Deacon stands at the right of the Subdeacon, and both allow room for those who follow to pass between them and the Altar. The Assistant Priest moves on to the Epistle side, so as to be near the Bishop on his right hand. The Bishop comes with his Assistant Deacons before the Altar, when the Assistant Deacons retire behind the Bishop. The Mitre-bearer and Crosier-bearer are behind the first and second Assistant Deacon respectively, and the Book-bearer and Bugia-bearer at the right and left of the Mitre-bearer and Crosier-bearer respectively. This will be their position whenever the Bishop is at the Altar, and they are not actually ministering. The Train-bearer stands in the middle, behind the Bishop. The Book-bearer and Bugia-bearer, having made the genuflection to the Altar with the rest, go immediately to the credence table, take the missal and bugia, and return to their places before the Altar. All the other Clerks stand at the credence table.

73. When the Bishop has arrived at the middle of the Altar, he gives the crosier to the Crosier-bearer, who receives it kneeling, and kisses the Bishop's hand. The mitre is taken off by the Deacon, who observes the

following ceremonies:—he stands opposite the Bishop, genuflects, raises the lappets of the mitre with his fingers, frees the mitre from the forehead, and takes it off gently, taking care not to disturb the zucchetto, if worn, nor to disarrange the Bishop's hair. He genuflects again, and gives the mitre to the Mitre-bearer. The Bishop makes a profound reverence of the head to the cross, the rest genuflect, and Mass is commenced, the Bishop saying the "*Confessio*" with the Assistant Priest and Deacon and Subdeacon. The Choir and Chanters commence to sing the "*Introit*" and "*Kyrie eleison.*" The Assistant Deacons and Clergy recite the "*Confessio,*" two and two.[1] At the "*Indulgentiam,*" the Subdeacon receives the maniple, and when the prayer has been finished, he approaches the Bishop, the Deacon moving back a little; he kisses the maniple on one of the lateral crosses, and presents it to be kissed by the Bishop on the cross at the top; he then kisses the Bishop's hand, and puts the maniple on the Bishop's left arm. The Bishop, having received the maniple, continues, "*Deus tu conversus,*" &c., and, having said "*Oremus,*" ascends the Altar.

74. The Assistant Priest passes to the left of the Bishop, farther off than the Subdeacon; the Deacon to the right; and the Subdeacon, having received the Evangeliarium, moves nearer to the Bishop, remaining still on his left. The Bishop should wait until this change

[1] Those who sing cannot recite the *Confessio.* Hence if the entire body of the Clergy join in the singing, as happens in some places, they do not recite the *Confessio.* The same applies to the other parts of the Mass ordered to be recited by the Choir.

has been made. All then ascend the steps of the Altar, and the Bishop kisses the Altar in the middle and the missal at the beginning of the Gospel, the book being presented by the Subdeacon, and the Gospel pointed out by the Assistant Priest. The Assistant Priest descends from the Altar, and stands between the Assistant Deacons. The Subdeacon gives the Evangeliarium to a Clerk or to the Book-bearer, who takes it to the credence table.

75. Meanwhile the Thurifer ascends the Altar by the Epistle side, gives the boat to the Deacon, and, kneeling, presents the open thurible to the Bishop. The Deacon takes the spoon, and gives it to the Bishop, with the usual *oscula*, and says, "*Benedicite Reverendissime Pater*," but if the Bishop be a Cardinal . . . "*Eminentissime et Reverendissime*" . . . The Bishop puts incense into the thurible, and blesses it with the form "*Ab illo benedicaris*," &c. The Deacon gives the boat to the first Master of Ceremonies, who is in attendance as usual; the Thurifer rises, closes the thurible, and gives it with his right hand to the Deacon; he then receives the boat, and retires with the usual reverences. The Deacon presents the thurible to the Bishop with the *oscula*, and the Bishop incenses the Altar *more solito*. Towards the end of the incensation, the first Assistant Deacon approaches the Altar with the Mitre-bearer.

76. The incensation of the Altar being finished, the Deacon receives the thurible from the Bishop at the Epistle corner; the mitre (precious, if used) is put on the Bishop by the first Assistant Deacon. In the mean-

time the second Assistant Deacon approaches the Altar with the Crosier-bearer. The Deacon, the Subdeacon being on his left, incenses the Bishop with three swings, making a genuflection before and after. The Bishop blesses the Deacon.

77. The Bishop then takes the crosier in his left hand, turns to the cross, to which he makes a reverence descends, again reverences the cross, and goes to the throne, the Assistant Deacons being at his sides, and the Assistant Priest before him, with the first Master of Ceremonies leading the way. In passing to the throne the Bishop blesses the Choir. The Bishop ascends the throne, and the Assistants take their places. The Bishop is followed to the throne by the Train-bearer holding the train, and the four Bearers of the *insignia*, in the order already mentioned. These five inferior Ministers, when standing at the throne, and not actually ministering, will be placed as follows:—The four Bearers of the *insignia* form two lines in front of the throne, two being in each line; the two in one line face the two in the other; they must not turn their backs to the Bishop or Altar, nor stand between the Bishop and the Altar. On the left of the Bishop, and next the throne, is the Crosier-bearer; the Book-bearer is at the left of the Crosier-bearer. At the right of the Bishop, and next the throne, is the Mitre-bearer; the Bugia-bearer is at the right of the Mitre-bearer. They may sit when the Assistant Deacons sit—not on single seats, but on a simple and plain bench somewhere near the throne. In Italy, &c., where seats are

not provided for the faithful, they sit on the steps of the throne. Before sitting they put away the *insignia* in their proper places—the book and bugia at the credence table, the mitre on the Altar, and the crosier in its stand.

78. The Train-bearer may stand *in plano* at the left of the throne, or any other convenient place. When he sits, he may join the Bearers of the *insignia.*

79. The first Master of Ceremonies has no special place assigned. He stands where it is most convenient. It is more correct that he should not sit during Mass.

80. When the Bishop leaves the Altar for the throne, the Deacon and Subdeacon go to their bench at the Epistle side, and the second Master of Ceremonies attends to their requirements.

81. The Bishop having come to the throne sits, and gives away the crosier. The Assistant Deacons take their places, the first at the right, and the second at the left. The Assistant Priest stands at his stool.

82. The Bishop being seated, the second Assistant Deacon takes off the mitre, with the ceremonies described, n. 73. The Book-bearer and Bugia-bearer come before the throne, genuflect, and ascend, and the former holds the missal before the Bishop open at the Introit. The Bishop rises, and reads the Introit, making on himself the sign of the cross. The Mitre-bearer receives the mitre (precious, if used) from the second Assistant Deacon, and goes and puts it on the Altar, and returns with the cloth of gold mitre. The Gremial-bearer takes the gremial from the credence table with both hands,

holding the inside of it towards himself, and goes near the first Assistant Deacon. Another Clerk brings the canon to be substituted for the missal, unless it be convenient to read the "*Kyrie*," "*Gloria*," "*Munda cor meum*," and "*Credo*," from the missal. The Bishop having read the Introit, recites with his Assistants the "*Kyrie*," which is also recited by the Choir as usual.[1]

83. If the singing of the *Kyrie* is too long, the Bishop sits. After the singing the Assistant Priest presents the book to the Bishop, who intones the "*Gloria*." When the Bishop has intoned, the Book-bearer takes the book from the Assistant Priest, and continues to hold it before the Bishop, The Assistant Priest returns to his seat. The Clergy and Choir recite the hymn, two and two.[1]

84. When the Bishop has finished the reading of the hymn, the Book-bearer and Bugia-bearer retire, put their *insignia* on the credence table, and return to the throne. The Bishop sits, and the first Assistant Deacon puts on the cloth of gold mitre, and then the gremial veil. The Bishop inclines, and all others take off their berrettas at "*Adoramus te*," &c. The Deacon and Subdeacon sit on their bench; the Assistants on their seats; the Mitre-bearer, Crosier-bearer, Book-bearer, and Bugia-bearer on the front steps of the throne, unless a bench has been provided for them as above, n. 77. The Gremial-bearer sits on the side steps of the throne, near the second Assistant Deacon, unless he can get accommodation on the bench of the Insignia-bearers; the other Clerks sit

[1] See however note, p. 139.

on the side steps of the Altar, unless a bench has been provided for them near the credence table; the Choir sits.

85. Towards the end of the singing of the "*Gloria*," the *Clerici Altaris* rise, as do the Insignia-bearers, Assistants, Sacred Ministers, and entire Choir. The Book-bearer and Bugia-bearer take the missal and bugia from the credence table, and return to the throne. The second Assistant Deacon takes the gremial from the Bishop's knees, and gives it to the Bearer; he then takes off the mitre, which he gives to the Bearer. The Assistant Priest holds the missal open before the Bishop.

86. The Bishop rises, and, turned to the people with hands extended, sings "*Pax vobis*," to which the Choir answers, "*Et cum spiritu tuo.*" The Bishop sings "*Oremus*" and the Prayers, turned to the Altar.

87. Meanwhile the Subdeacon receives the book of Epistles from the second Master of Ceremonies, and towards the end of the Prayers proceeds to the middle of the Altar, makes a genuflection to the Bishop and the Altar, and goes to the place where the Epistle is usually sung, where he stands with the book closed before his breast.

88. When the Bishop has finished the Collects he sits, and the mitre is put on by the first Assistant Deacon, and then the gremial. All sit.

89. The mitre being on the Bishop, the Subdeacon opens the book and sings the Epistle. If there were in the Church *ambones* or pulpits for the purpose, the Epistle would be sung from that at the Epistle side.

90. The Subdeacon closes the book after the singing of the Epistle, and, genuflecting in passing the Altar, comes to the throne. He genuflects to the Bishop, and ascends the throne, on which the three Assistants rise. The Subdeacon kneels, puts the book on the Bishop's knees. The Bishop puts his hand on the book, and the Subdeacon kisses it, and receives the Bishop's blessing. He descends from the throne, genuflects, goes before the Altar, where he genuflects again, gives the book to the second Master of Ceremonies, who has been on his left all this time, and, having saluted the Deacon, sits on the bench.

91. The Choir sing the Gradual, &c., and the organ is played.

92. When the Subdeacon has departed from the throne, the three Assistants remain standing, and with heads uncovered. The Book-bearer and Bugia-bearer present themselves before the Bishop. The Book-bearer, kneeling, holds the missal open before the Bishop, who reads the Epistle, Gradual, &c., "*Munda cor meum*," and Gospel. The Assistant Deacons make the necessary responses. The Book-bearer and Bugia-bearer retire, and the three Assistants sit, and put on their berrettas. The Thurifer will have his thurible ready at this moment.

93. Towards the end of the singing of the Gradual, the Deacon, at notice from the second Master of Ceremonies, takes off his berretta and rises. He takes from the second Master of Ceremonies the Evangeliarium with both hands. He comes before the Altar, genuflects, first to the Bishop,

then to the Altar, and ascends and places the missal on the Altar *more solito*. He again genuflects to the cross, descends *per breviorem* to the throne, repeats the genuflection, and ascends. The three Assistants rise, if they happen to be sitting. The Deacon kneels and kisses the Bishop's right hand, descends, genuflects, returns to the Altar, and, kneeling on the lowest step, says the "*Munda cor meum.*"

94. The Thurifer, with the thurible and boat, follows the Deacon to the throne, and ascends when the Deacon has descended. The Assistant Priest, leaving his berretta on his seat, goes to the right of the Bishop, and, taking the boat from the Thurifer, presents the spoon to the Bishop with the *oscula*, saying, "*Benedicite, Reverendissime Pater.*" The Bishop puts in and blesses the incense. The Thurifer rises, and taking the boat, descends from the throne, and stands at the left, in readiness to join the Deacon and others when they come to the throne. The Crosier-bearer takes the crosier, and goes near the second Assistant Deacon.

95. Whilst the Deacon is saying the "*Munda cor meum,*" the Subdeacon and Acolytes, holding their candlesticks, go before the Altar and genuflect. The second Master of Ceremonies accompanies them as usual. The Deacon, having recited the "*Munda cor meum,*" ascends the Altar, takes the book, and descends and joins the Subdeacon: all genuflect to the cross, and go together to the throne in the usual order. When the throne is reached, the Thurifer goes behind the Deacon, the second Master of Ceremonies behind the Subdeacon, the Acolytes at each side of

the Sacred Ministers, and all kneel. The Deacon begs the Bishop's blessing, saying, "*Jube, Domne, benedicere;*" and the Bishop says, "*Dominus sit,*" &c., and blesses him. All rise, and genuflect again to the Bishop. They then proceed to sing the Gospel in the order prescribed by the Ceremonial—(1) The Master of Ceremonies; (2) Thurifer; (3) Acolytes; (4) Subdeacon; (5) Deacon, with the book. They stand in the place where the Gospel is usually sung, taking care that no one turns his back directly either to the Altar or the Bishop.

96. If it be usual to read the Gospel at a lectern which, unless very beautiful, should be covered with an ample silk cover of the colour of the vestments, the Subdeacon stands behind the lectern, and holds the top of the book with both hands, and the Acolytes stand at each side of the lectern. If there be no lectern, the Subdeacon stands between the Acolytes, and holds the book. If there be on the Gospel side, an *ambo* or pulpit, with the cushion covered in the colour of the vestments, the Subdeacon stands at the right side of the Deacon to give him the thurible and turn the leaves, the Acolytes standing at each side of the pulpit.

97. The Deacon having departed from the throne, the second Assistant Deacon removes the gremial and mitre, and the Clergy in Choir stand.

98. The Deacon opens the book on the lectern or pulpit, or in the hands of the Subdeacon, and sings, "*Dominus vobiscum,*" which is answered by the Choir. The Gospel is sung *more solito.*

99. When the Deacon begins the "*Dominus vobiscum,*"

the Bishop rises, and stands turned towards the Deacon. He signs himself in the same way as the Deacon, and all others do likewise. The Bishop then takes the crosier, which he holds in his joined hands during the entire singing of the Gospel.

100. After the singing, the Bishop gives away the crosier. The Subdeacon, accompanied by the second Master of Ceremonies, without any reverence, conveys the book open to the Bishop, who, placing his hands on it, kisses it at the beginning of the Gospel pointed out by the first Assistant Deacon, and says "*Per Evangelica dicta*," &c. The Thurifer follows the Subdeacon, and stands before the throne. The Deacon and Acolytes return together to their places, making a genuflection to the Bishop and Altar. The Assistant Priest descends from the throne, when the Subdeacon ascends, and prepares to incense the Bishop.

101. The Subdeacon closes the book, when the Bishop has kissed it, descends by the right side of the throne, and goes to his place, having genuflected to the Bishop and Altar, and given the book to the second Master of Ceremonies. Immediately after the departure of the Subdeacon from the throne, the Assistant Priest receives the thurible, and incenses the Bishop. The Thurifer, standing at the right of the Assistant Priest, raises the side of the cope. The Assistant Priest incenses with three swings, and genuflects before and after. The mitre is not put on for this incensation. But, if the zucchetto be worn, it would have been taken off before the singing at the Gospel, and put on imme-

diately after. After the incensation the Bishop blesses the Assistant Priest. The Book-bearer and Bugia-bearer get the book and bugia ready for the intonation of the *Credo.*

102. If after the Gospel a sermon is to be preached, see Appendix I. for what is to be observed.

103. The Assistant Priest, having incensed the Bishop, again ascends the throne, receives the book from the Bearer, and holds it before the Bishop, who intones the "*Credo,*" and then continues to read it. After the intonation, the Assistant Priest gives the book to the Book-bearer, who holds it until the Bishop has finished the entire "*Credo.*" At the "*Incarnatus est,*" &c., the Bishop genuflects on a cushion placed on the predella of the throne, and with him all genuflect, except the Book-bearer and Bugia-bearer. The Assistant Deacons support the Bishop in genuflecting.

104. When the Bishop has finished the "*Credo,*" the Book-bearer and the Bugia-bearer leave their *insignia* on the credence table, and the Bishop sits. The first Assistant Deacon puts on the mitre and gremial. All sit after the Bishop. Whilst the "*Incarnatus,*" &c., is sung, all kneel except the Bishop and any Prelates who may be present; these latter uncover, and profoundly incline towards the Altar, but the Bishop retains his mitre.

105. After the singing of the "*Incarnatus,*" the Deacon rises, and with him the Subdeacon. The Deacon receives at the credence table the burse from the second Master of Ceremonies, and takes it to the Altar. He makes a genuflection to the Bishop and Altar, ascends and

spreads the corporal; he repeats the genuflection to the cross, goes *per breviorem* to the bench, and sits with the Subdeacon. At this time the book-stand may be placed on the Gospel side of the Altar by a Clerk. Towards the end of the singing of the *Credo*, the Insignia-bearers and *Clerici Altaris* rise. The second Assistant Deacon takes off the gremial and mitre, and the Book-bearer has the book in readiness to give it to the Assistant Priest. The Bearer takes the gremial, and conveys it to the credence table. The Mitre-bearer takes the cloth of gold mitre, and places it on the Altar, from which he brings back the precious mitre. The Crosier-bearer gets the crosier. The *Ministri lotionis* get ready for the washing of the hands, and will be preceded by the Clerk of the gloves and ring, who takes the salver.

106. When the mitre has been taken off the Bishop, the Assistant Priest goes before him and holds the book, from which the "*Dominus vobiscum*" is sung, and then the "*Oremus.*" The Bishop remains standing, and reads the Antiphon of the Offertory from the book, now held by the Book-bearer. The Bishop sits, and the mitre (precious, if used) is put on by the first Assistant Deacon. The Clerk, with the salver for the ring and gloves, ascends the throne, with the usual genuflections, and receives the ring, which is taken by the Assistant Priest from the Bishop's finger. The first Assistant Deacon takes off the right glove, and the second the left; both gloves are placed on the salver, the Bearer of which now moves near the first Assistant Deacon.

107. The *Ministri lotionis* ascend the throne with the

proper genuflections, and the first Assistant Deacon spreads one of the towels on the Bishop's knees: the second towel is taken by the Assistant Priest. The Minister who holds the basin and ewer pours water on the Bishop's hands; the Assistant Priest presents the towel, kissing the Bishop's hand. All kneel whilst the Bishop washes his hands. The Bishop returns the towel to the Assistant Priest; the second towel is removed from the knees, and the Bishop gives his blessing to the *Ministri lotionis*, who retire with the proper genuflections. The Assistant Priest replaces the ring, kissing it and the Bishop's hand. The Clerk of the gloves takes them on the salver to the credence table, as they are not put on again during the Mass.

108. The Assistant Priest takes the missal from the Book-bearer, and puts it open on the stand, and remains near it, to point out to the Bishop whatever he is to read or sing. He also takes care that the canon be put at the middle of the Altar, and open at the "*Suscipe*," &c. The Book-bearer and the Bugia-bearer follow the Assistant Priest, and remain near him to assist: the Bugia-bearer will hold the bugia during the Mass, "*Serviet etiam ad Altare.*"

109. At this time the Subdeacon goes to the credence table, where the humeral veil is put on him by the second Master of Ceremonies; he waits until it is time for him to ascend the Altar, which is when the Bishop arrives at the foot of the Altar. He is followed to the Altar by the Sacristan in surplice, and the Minister of the cruets, who conveys to the Epistle corner the cruets

of wine and water on a dish, a small spoon, and a vessel for the *Praegustatio.*

110. The Thurifer gets the thurible ready, and the Deacon comes to the front of the Altar, and awaits the arrival of the Bishop.

111. When the Assistant Priest has left the throne, the Bishop takes the crosier in his left hand, rises and descends. All in choir rise with him. He goes to the Altar between the Assistant Deacons, the first Master of Ceremonies leading the way, and the Train-bearer, Mitre-bearer and Crosier-bearer following him. As the Bishop passes, he blesses the Clergy, who kneel for the blessing, but sit after the Bishop has passed to the Altar.

112. When the Bishop has come to the foot of the Altar, the Assistant Deacons retire; the Bishop gives away the crosier, and the Deacon takes off the mitre. The Assistant Deacons remain before the Altar, and behind them the Mitre-bearer and Crosier-bearer.

113. The Bishop makes a reverence to the cross, ascends and kisses the Altar. The Deacon uncovers the chalice, which the Subdeacon has brought, and putting aside the pall, takes both hosts, with which he touches the chalice and paten: he then breaks one of the hosts, and gives it to the Sacristan to eat: the other he presents on the paten to the Bishop, who offers it *more solito.* The Deacon pours some of the wine and of the water into the vessel of the *Praegustatio,* and gives it to the Sacristan to drink. He then wipes the chalice, and pours wine into it. The Subdeacon presents the cruet of water to the Bishop, saying, "*Benedicite Reverendissime Pater,*" and

puts a drop of water in the chalice with the little spoon. The Deacon removes the drops, presents the chalice, &c., as at an ordinary High Mass; and the chalice is offered. The Subdeacon takes the paten, and, covering it with the right extremity of the humeral veil, descends *in plano* in front of the Altar, and stands there or on the first step.

114. When the Bishop has recited "*In spiritu humilitatis*," &c., the Thurifer ascends the Altar, and presents the boat to the Deacon, who, saying "*Benedicite Reverendissime Pater*," kisses the spoon, and the Bishop's hand as he presents the spoon. The Bishop puts incense into the thurible held by the Thurifer on his knees, and blesses it, saying, "*Per intercessionem*," &c. The Deacon takes the thurible, and gives it to the Bishop, with the usual *oscula*. The Bishop incenses the *Oblata* and Altar *more solito*, the Deacon holding the chasuble, and the Assistant Priest removing the missal at the proper time, after which he replaces it. The Deacon receives the thurible from the Bishop.

115. When the Bishop has nearly finished the incensation, the first Assistant Deacon goes to the Altar, accompanied by the Mitre-bearer. The *Ministri lotionis* will also be in readiness. The Assistant Deacon puts on the mitre (precious, if used), and returns to his place, after which the second Assistant Deacon approaches the Altar. The Bishop is incensed with three swings by the Deacon, who is blessed by the Bishop. The Deacon retires somewhat, and the *Ministri lotionis* approach and wash the Bishop's hands, the Assistant Priest presenting

the towel. The Assistant Priest returns the towel, and goes to the missal to await incensation. The second Assistant Deacon takes off the mitre before the "*Gloria Patri*," and returns to his place. The Bishop continues the Mass.

116. The Deacon incenses the Assistant Priest with two swings, then the first Assistant Deacon, then the second; after which he goes to incense the Choir. If there be Prelates in Choir, each one is incensed separately with two swings. The Choir is incensed, *more solito*, i.e., either *transeundo* or *per modum unius*, according to custom. If a Magistrate be present in robes of office, he is incensed after the Prelates, but before the Clergy. The Deacon then returns to the Altar, and incenses the Subdeacon. The Thurifer receives the thurible from the Deacon, who ascends to the second step behind the Bishop, and is incensed with two swings; the Thurifer continues the incensation *more solito*.

117. It would be well that the Preface should not be commenced before the incensations are completed; but if it is, the incensation should cease.

118. After the incensations, the Deacon stands behind the Bishop until the "*Sanctus*," when he ascends to the Bishop's right, and says it with the Bishop.

119. The Torch-bearers get ready; they must not be less than four, nor more than eight.

120. When, at notice from the first Master of Ceremonies, the organ ceases to play, the Bishop's zucchetto, if worn, is taken off, and given to the Mitre-bearer, and the canon substituted for the missal on the book-stand. The

Bishop commences the Preface, and when this is finished he says the "*Sanctus*" with the Assistant Priest and the Deacon. The Assistant Deacons recite the "*Sanctus*" in their places, and the Choir do the same.[1] At the "*Sanctus*," not only the bell of the Sanctuary, but all the bells of the Church, are rung.

121. The Torch-bearers come into the middle of the Sanctuary, genuflect all together, and kneel. The Deacon remains at the right of the Bishop. All kneel except the Assistant Priest, Assistant Deacons, Deacon, Subdeacon, Master of Ceremonies, Thurifer, and four Insignia-bearers.

122. At the "*Hanc igitur*," &c., the Thurifer presents the thurible to the first Master of Ceremonies, who puts incense into it. The Thurifer, kneeling on the first step at the Epistle side, will incense the Blessed Sacrament during each Elevation. The Thurifer and all around the Altar kneel when the Bishop inclines, immediately before pronouncing the words of Consecration. The Assistant Priest and the Deacon kneel on the edge of the predella, and all others in their places. At the Elevations the Assistant Priest and Deacon raise the end of the chasuble. The bells of the Sanctuary and Church are rung. The Deacon takes off and replaces the pall at the proper times. The Assistant Priest returns, if necessary, to the missal at the words "*Simili modo*," but kneels again.

123. After the Elevations the Torch-bearers depart, if Communion is not to be given. The Assistant Priest goes

[1] See, however, note, p. 139.

to the missal; he never genuflects except when the Bishop genuflects.[1] The Choir rise. Mass is continued as usual.

124. When the Bishop commences to sing "*Pater noster*," &c., the Deacon goes behind him, and returns to the predella with the Subdeacon at "*Dimitte nobis*," &c. The Deacon receives the paten, wipes it, and gives it to the Bishop with the *oscula*. The Subdeacon puts off the humeral veil, genuflects, and returns to his place; he goes to the right of the Deacon to say the "*Agnus Dei*:" and again genuflects, and returns to his place.

125. The Assistant Priest, having recited the "*Agnus Dei*," genuflects, and changes places with the Deacon. The Deacon, whilst at the left, will supply the place of the Assistant Priest in attending to the book. The Assistant Priest kneels at the right, until the first prayer has been finished by the Bishop, when he rises, kisses the Altar, without putting his hands on it, and receives the *Pax* in the usual way. If there are Prelates in Choir, the Assistant Priest goes to give the *Pax* to them at each side:[2]

[1] The words of the Ceremonial are: "*Nec genuflectet nisi cum elevatur Sacramentum et cum Episcopus ipse genuflectit.*" Martinucci takes this to mean that he never genuflects except at the Elevation, at which time the Bishop himself genuflects. This is plainly not the meaning; for the *et* would be entirely superfluous. The obvious meaning is that given by De Herdt, viz., that he does not genuflect or kneel except during the Elevation, and whenever the Bishop himself genuflects.

[2] The *Pax* is given to all Prelates, according to De Herdt, in the same way as to a Priest. Martinucci makes an exception of the Ordinary; the Minister, who gives it to him, places his hands, not on his shoulders, but under his elbows, as if he were receiving it instead of giving it. If the Magistrate be present in his proper place and in his official robes, the Assistant Priest gives him the *Pax* with the instrument before giving it to the Master of Ceremonies.

but if not, he gives the *Pax* to the first Master of Ceremonies, who gives it to the Choir and the inferior Ministers as usual. The Assistant Priest again ascends to the left of the Bishop, and the Deacon goes to the right.

126. When the Assistant Priest leaves the predella after having received the *Pax*, the first Assistant Deacon ascends, and without kissing the Altar, but with the proper genuflections, receives the *Pax* from the Bishop, genuflects, and returns to his place. The second Assistant Deacon acts in like manner. The Deacon and Subdeacon receive the *Pax* in the same way, if they are not to receive Communion.

127. The Subdeacon remains on the predella at the right of the Bishop, and uncovers the chalice at the proper time, if the Deacon should be attending at the missal in the absence of the Assistant Priest; but if the Deacon be at the right of the Bishop, the Subdeacon will be at the right of the Deacon to administer the ablutions.

128. If the Deacon and Subdeacon are to receive Communion, they kneel on the edge of the predella, after having covered the chalice *post consumptionem*. The Choir remains standing. The Bishop genuflects, puts the two particles on the paten, turns to the Deacon and Subdeacon, and gives Communion, saying only "*Corpus Domini*," &c. The "*Confiteor*," *Misereatur*, *Ecce Agnus Dei*, are not said. The Deacon and Subdeacon kiss the Bishop's hand, receive the particle, rise and kiss the Bishop's left cheek, the Bishop saying to each "*Pax tecum;*" to which each responds, "*Et cum spiritu tuo.*"

129. If the Clergy are to communicate, see Appendix II. for what is to be observed.

130. When the Blessed Sacrament is no longer on the Altar, the Bishop's zucchetto, if worn, is replaced ; the Choir sits, if the giving of the *Pax* has been finished ; the Deacon and Subdeacon are at the right of the Bishop, and Mass goes on as usual. The *Ministri lotionis* get notice to be in readiness at the credence table. At the ablutions the Deacon pours the wine, and the Subdeacon the water. The Subdeacon passes to the Gospel side to arrange the chalice, which he conveys to the credence table. The Assistant Priest transfers the missal and stand to the Epistle side, and places the canon at the middle of the Altar ; he then goes to the anterior corner of the predella, or highest step, to present the towel to the Bishop. The Deacon remains at the right of the Bishop, and the Mitre-bearer approaches the Altar.

131. The Bishop, having taken the ablutions, and wiped his mouth with the purificator, receives the mitre (precious, if used) from the Deacon, and goes to the Epistle side, where he washes his hands, the Assistant Priest presenting the towel. The whole Choir, with the exception of any Prelates that may be present, kneels during the washing of the hands.

132. The Subdeacon, having left the chalice on the credence table, returns behind the Deacon.

133. When the Bishop has washed his hands, he blesses the *Ministri lotionis*, who then retire. The mitre is taken off by the Deacon, who takes his place behind the

Bishop. The Bishop turns to the missal, and reads the antiphon of the Communion, goes to the middle, kisses the Altar, turns to the people, and says "*Dominus vobiscum.*" He returns to the missal, and sings the Post-communions. All this time the Deacon is behind the Bishop, and the Subdeacon behind the Deacon. After the Post-communions the Bishop goes to the middle, kisses the Altar, and sings "*Dominus vobiscum.*" The Deacon turns to the people, and sings "*Ite, Missa est ;*" or, without turning to the people "*Benedicamus Domino.*" The Deacon and Subdeacon station themselves on the highest step at the sides of the Bishop, and the Mitre-bearer and Crosier-bearer approach the Altar.

134. The Bishop says the "*Placeat,*" &c., after which he kisses the Altar. The Deacon ascends, and puts the mitre (precious, if used) on the Bishop, the Subdeacon arranging the lappets: both Deacon and Subdeacon return to the highest step. The Bishop says, "*Sit nomen,*" &c., and the moment he turns to the people to say "*Pater,*" he receives the crosier, and gives the blessing, all kneeling, except any Prelates who may be present. Whilst the Bishop is saying the "*Placeat,*" the Assistant Priest receives from the second Master of Ceremonies the chart with the formula of the Indulgence, if there has been no sermon ; if there has been a sermon, the Indulgence would have been published after it. For the formula of the Indulgence when there is not a sermon, see Appendix III.

135. If the celebrant be an Archbishop, the Archiepiscopal Cross-bearer, in surplice, brings it to the Altar, and,

when the "*Ite, Missa est,*" &c., has been sung, kneels on the lowest step of the Altar and in the middle; he holds the cross, with the figure towards the Archbishop, who gives the blessing, turned to the cross, and without the mitre. The Archbishop makes a reverence to the Archiepiscopal cross before taking the crosier.

136. When the blessing has been given, the Bishop remains turned to the people, with the crosier in his hand, until the Assistant Priest, at the Epistle side, and turned to the people, publishes the Indulgence, if it is to be published at this time.

137. The Bishop gives away the crosier, and the mitre is taken off by the Deacon. If the Celebrant be an Archbishop, he gives away the crosier, and turns to the Altar; the Deacon, aided by the Subdeacon, removes from the Pallium the *spinulae*, which are put on their salver; the Pallium itself is taken off and put on the salver, and covered with the veil with which it was covered in the beginning. The salvers are placed on the Altar by the Clerks, who brought them.

138. The Bishop turns to the Altar at the Gospel side and says, "*Dominus vobiscum,*" and signs the Altar and himself, saying, "*Initium,*" &c. He then receives the mitre (precious, if used) from the Deacon; and, taking the crosier, descends to the throne between the Assistant Deacons; the others, Assistant Priest, Deacon, Subdeacon, without the Evangeliarium, &c., occupying the same positions as in the procession from the throne to the Altar at the beginning of Mass. If the last Gospel be other than the "*Initium,*" &c., the Bishop remains at

the Altar, and reads it from the missal, which has been transferred by the Assistant Priest.

139. When the Bishop has arrived at the throne, all take the places assigned to them, when the Bishop is at the throne. The Clerks of the vestments will also come to the throne, and stand one behind another. The Bishop's servant, or a Clerk in surplice, should also get notice to have in readiness the Bishop's berretta and shoes. If the Papal blessing is to be given after Mass, see Appendix IV. for what is to be observed.

140. The Deacon takes off the Bishop's mitre, when he is to genuflect towards the Altar at "*Verbum caro factum est;*" if the "*Verbum,*" &c., is not said, the Bishop sits with mitre. The Bishop gives away the crosier, and the maniple is taken off by the Subdeacon, the Deacon and Subdeacon having previously given their own maniples to Clerks. The Deacon then takes off the mitre,[1] if it has not been removed for the "*Verbum caro,*" &c., and the other vestments in order. The Clerks receive the vestments, and with the proper reverences pass one after another from the throne by the side on which the Subdeacon stands; they ascend the Altar by the Gospel side, give their vestments to the second Master of Ceremonies, who arranges them, and covers them with the veil; they then genuflect on the predella, descend from the Altar by the Epistle side, and go to their places. The Book-bearer and Bugia-bearer go to the Sacristy, if they wear copes, and take the copes off, after

[1] De Herdt would have the mitre removed before the maniple.

which they return to the throne. The Mitre-bearer puts the mitre on the Altar; the Crosier-bearer, the crosier in the stand near the Altar; both go to the Sacristy, and put off the copes, if they have worn them.

141. After the Bishop has been unvested, the genuflexiorium is again put by the Clerks before the Altar.

142. When the Bishop has ascended the throne, and finished the last Gospel, the Assistant Deacons depart to take off the sacred vestments, and return to the throne in surplice.

143. When the Bishop's vestments have been taken off, the Deacon and Subdeacon retire to their bench. The Bishop's hands are not washed, but the cappa is again put on by his servant with the assistance of the Assistant Deacons, and he receives his berretta; before putting on the cappa the servant buttons the train of the cassock. The cappa is extended by the Assistant Deacons and first Master of Ceremonies.

144. When the cappa has been put on, the Book-bearer and the Bugia-bearer ascend the throne with the proper genuflections, and the Bishop sits, with the berretta on, and reads the thanksgiving. Meanwhile the Subdeacon returns to the throne, with the salver and veils for the sandals and buskins. He is accompanied by the six Clerks, as at the beginning; the Bishop's servant is already at the throne. The six Clerks raise the cappa, the Subdeacon takes off the sandals, &c., first from the right foot, then from the left; the servant puts on the ordinary shoes. The Subdeacon having got the sandals, &c., arranges them on

the salver as at the beginning of Mass, goes to the credence table with the six Clerks, and puts away the salver. The Subdeacon joins the Deacon, and takes his berretta. Both Deacon and Subdeacon go before the Altar, and genuflect to the cross, then to the Bishop, and, preceded by two Clerks, go to the Sacristy to unvest.

145. When the Bishop has finished the thanksgiving, the Book-bearer and Bugia-bearer put the canon and bugia on the credence table, and accompany the Bishop from the church with the rest of the clergy.

146. The Bishop descends from the throne, and after a short prayer before the High Altar, passes to the Altar of the Blessed Sacrament. After the visit to the Blessed Sacrament he leaves the church accompanied in precisely the same manner as at his entry.

Chapter II.

High Mass of a Feast Sung by the Ordinary, the Chapter being present.

PREPARATIONS.

1. *At the High Altar.*—The High Altar is prepared as described, p. 116, n. 3-6.

Near the Altar, at the Gospel side, a stand for the crosier.

If the Ordinary be an Archbishop, there should also be a stand for his cross at the Gospel side, near the Altar.

At the Epistle side the bench for the Sacred Ministers, as described, p. 118, n. 9.

The throne is prepared as described, p. 118, nn. 10-12.

2. *On the Credence Table near the High Altar.*—The chalice, &c., as described, p. 120, nn. 13-24.

3. *In the Sacristy.*—The vestments for the Deacon and Subdeacon, viz. :—Dalmatic and stole, tunic, two cinctures, two albs, and two amices. The vestments for the Canons, viz. :—Copes for the Dignitaries, chasubles for the Presbyterial Canons, dalmatics for the Diaconal Canons, tunics for the Subdiaconal Canons,[1] dalmatics for the two Assistant Deacons, cope for the Assistant Priest ; also amices for all these. There should be copes for the four Insignia-bearers, if it is usual for these to wear them ; and a tunic, cincture, alb, and amice, for the Subdeacon, who is the Bearer of the cross, if the ordaining Prelate be an Archbishop.

4. *At the Altar of the Blessed Sacrament.*—The preparations are precisely the same as described, p. 121, nn. 26, 27.

5. *At the entrance of the Church.*—The Holy Water vessel, held by a Clerk in surplice inside the door.

Ministers Required.

6. The Ministers required are the same as those described, p. 122, n. 29.

The Assistant Priest should be the highest member of the Chapter.

The two Assistant Deacons should be Canons. If

[1] Even when there are not distinct orders, these different vestments should be worn by the Chapter.

there be distinct orders in the Chapter, they should be the two first of the Diaconal Canons; if not, they should be the two Canons who are next to the first Dignitary or first Canon.

The Deacon of the Mass should be a Diaconal Canon "*nec refert an sit de antiquioribus nec ne cum tale onus inter ipsos per vices, vel alias arbitrio Episcopi, vel juxta consuetudinem Ecclesiae, distribuendum sit.*" If there be not distinct orders in the Chapter, the Canons take the duty in turn, or are appointed to it by the Bishop, or observe the custom of the Church. If not regulated in any of these ways, it devolves on the Canon who is fourth.

The Subdeacon "*et ipse de numero Canonicorum erit, et, si inter Canonicos distinctus erit ordo Subdiaconalis, antiquior seu dignior ex eodem ordine.*" If there be not distinct orders, the Canons take the duty in turn, or are appointed by the Bishop, or observe the custom of the Church. If not regulated in any of these ways, the duty devolves on the Canon who is fifth in dignity.

THE FUNCTION.

7. At the hour appointed, the *Beneficiarii, Mansionarii* and Clergy of the Seminary, stand inside the door of the Church, in two lines, and a Clerk in surplice with the Holy Water vessel and aspersory, inside the door, and on the right. Vavasseur speaks of the Clergy going to the Bishop's house with their cross; but there is no mention of this in the Ceremonial, and it is condemned by Martinucci and De Herdt.

8. The Canons in choral dress go to the Bishop's house, if not too far away (200 yards) or otherwise inconvenient. They are courteously received at the door of the reception-room by the Bishop, who is in cassock, girdle, rochet, and mozzetta. The Bishop puts off the mozzetta, with the aid of his servant, and puts on the cappa, which the first Master of Ceremonies and the Train-bearer will fully extend.

9. If the celebrant be an Archbishop, his Cross-bearer, in violet cassock and surplice, will also be at the entrance with the Archiepiscopal cross, and there will be at each side of him an Acolyte with candlestick and lighted candle.

10. If a Magistrate is to be present at the Mass in his official robes, he too should go with the Canons to the Bishop's house, and be received by the Bishop.

On the way to the Church they go in the following order :—

(1) The servants of the Magistrate.

(2) The servants of the Bishop.

(3) The *familiares nobiles* of the Magistrate.

(4) The *familiares nobiles* of the Bishop.

(5) The Magistrate.

(6) The Bishop. But if the celebrant be an Archbishop, the Archiepiscopal Cross-bearer and the Acolytes will be between the Magistrate and the Archbishop. No one should ever intervene between the Archbishop and his Cross-bearer. The Train-bearer holds the train of the cappa.

(7) The Canons follow, two and two, *digniores priores*,

and in *habitu Canonicali*. If the Bishop leaves his house, as he may, in cope and mitre, the Canons precede him, *juniores priores* and *parati;* in which case the Assistant Deacons *parati* would walk at his sides.

11. When the Bishop is in cappa, the two first Canons should not walk at his sides, nor yet behind the Train-bearer, but between the Train-bearer and the Bishop, at each side of the train. If the number of Canons be odd, the three last walk abreast, the lowest or highest being in the middle, according as the Chapter follows or precedes the Bishop.

12. If the Celebrant be an Archbishop, and in cappa, any suffragans who may be present would walk at the sides of the Archbishop, the latter holding the principal place.

13. If there be other Bishops present who are not *de gremio ecclesiae*, and the Ordinary be in cappa, they should never walk between the Ordinary and the Chapter; but either before the Ordinary, or, if invited, at his sides.

14. If the Ordinary be *paratus*, all other Bishops, who may be present, follow him.

15. Whether the cross is borne in this *asssociatio* or not, will depend on whether the Bishop is *paratus* or only in cappa. If the Bishop is *paratus* the cross of the Chapter may be borne before the Chapter; because the *associatio* then becomes a *sacra processio;* for the Ceremonial makes a procession's being *sacra* or not to depend on whether the Bishop be *paratus* or not: "*Ideo in hoc casu Canonici parati antecedunt Episcopum, quia iter*

sacra Processione; secus quando non sunt parati nec Episcopus procedit cum pluviali et mitra, vel cum planeta, sed tantum in cappa; tunc enim ipse anteire debet, Canonici vero subsequi, ut dictum fuit, quia non est processio sacra." If the Celebrant be an Archbishop, it is his cross, and not that of the Chapter, that is borne before the Chapter.

16. If the Bishop be only in cappa, the processional cross of the Chapter is not borne, because it is borne only in a *processio sacra*. If the Ordinary be an Archbishop, the Archiepiscopal cross would be borne before him, because a *processio sacra* is not required for this, the Archbishop having a right to have his cross borne before him at all times when he walks in his ordinary ecclesiastical dress in any part of his province.

17. When the Bishop has come inside the door of the church, the Dignior of the Chapter advances, and, taking off his berretta, presents the aspersory with the usual *oscula*, and a profound inclination. The Bishop takes off his berretta, and, receiving the aspersory, takes Holy Water *aut per aspersionem aut per contactum.*

18. The Bishop then sprinkles the Chapter and Clergy, &c. Canons and Prelates bow profoundly, all others kneel. The Bishop turns to the Chapter and sprinkles them; first, in the middle, to his own left and to his right; he then turns to the Clergy and others, and sprinkles them in like manner. But if Prelates are present he gives them the Holy Water first and individually, *aut per aspersionem aut per contactum, i.e.*, by holding towards each in turn the aspersory, from which the Prelate

would take Holy Water with the middle finger of his right hand.

19. If a Cardinal Legate were present, the Ordinary would present him with the aspersory, observing to give the usual *oscula;* and the Cardinal would perform the sprinkling as above. If a Cardinal, who is not a Legate, be present, the aspersory would be presented to him by the first of the Chapter, by order of the Bishop.

20. The sprinkling being completed, the Clergy and others rise. Those who have come from the Bishop's house enter in the order already described.

21. The Clergy, who have been awaiting the Bishop's arrival, follow the Canons, *seniores priores*, if the Bishop be in cappa. This is the order assigned by Martinucci to the Clergy, and he seems to be supported by the Ceremonial, which gives, as the only reason why the Canons follow in this case, that the procession is not *sacra*. This reason holds for the Clergy as well as the Canons. However, there is considerable authority for the arrangement by which the Clergy would precede the Bishop, and come after the laymen mentioned above (De Herdt, who quotes the S. R. C., and Castaldi). It is another question whether in this case the Clergy should be preceded by the processional cross. Vavasseur prescribes it, but De Herdt does not allow it, unless the Clergy of a church, which is not the cathedral, be present; in this case he allows the extern Clergy to be preceded by the cross of their church, even when the Archiepiscopal cross is borne before the Archbishop.

22. If the Bishop be *paratus*, there can be no doubt that the place of the Clergy is after the laymen and before the Canons. The processional cross of the Chapter would precede them, if they are attached to the cathedral, unless in the case in which the Celebrant is an Archbishop: in this case the Archiepiscopal cross will be before the Chapter, and the rest of the cathedral Clergy will walk without any cross before them. If there be a large body of the Clergy not attached to the cathedral, they may walk *sub sua cruce*, even in the case in which the Archiepiscopal cross is borne before the Chapter.

23. The procession advances, and the Bishop goes to the Altar of the Blessed Sacrament, as described p. 126. After this they go to the High Altar, as None is sung, not in the *Secretarium*, but in the Choir. The Cross-bearer, if there has been one, puts away the cross without genuflecting, and goes to the Sacristy. The *Ceroferarii*, who are with him, go and put away their candlesticks or torches. The Clergy take their places in the Choir, genuflecting before the Altar. The laymen take their usual places in church. The Bishop and Canons make a profound bow to the Altars they may pass, and the Bishop, having knelt for a short time on the genuflexiorium, goes to the throne of the Choir. The Bishop sits, and puts on his berretta.

24. When the Canons have made the reverence to the High Altar, they go to their places in *habitu chorali*, the Assistant Priest going with them; but the two Assistant Deacons accompany the Bishop to the throne. The Subdeacon of the Mass goes to the Sacristy to

vest. His vestments are amice, alb, and cincture, and tunic. He returns, as soon as possible, to his bench, to be in readiness to put on the Bishop's buskins and sandals.

25. The Bishop sits for a short time, and the Assistant Priest then goes and takes his place at the throne.

26. None is sung as follows:—

The Bishop takes off his berretta, which he gives to the first Assistant Deacon. He rises, and the entire Choir rises with him.

27. The "*Pater Noster*" and "*Ave Maria*" are recited in silence. The Assistant Priest receives the book from the Book-bearer, and holds it before the Bishop, who sings the "*Deus in adjutorium.*" The Assistant Priest gives the book to the Book-bearer, who with the Bugia-bearer retires near the second Assistant Deacon.

28. The Choir answer the "*Domine ad adjuvandum.*" After the "*Gloria Patri,*" the Assistant Priest returns to his place in Choir.

29. The hymn is intoned by two Chanters and continued by the Choir. The Antiphon is intoned by the Hebdomadarius or another according to custom.

30. Two Chanters intone the first psalm, having genuflected to the Altar and to the Bishop. The Bishop then sits and puts on his berretta, presented to him by the first Assistant Deacon with the usual *oscula.* The Choir also sits and continues the psalms.

31. The Bishop makes his preparation, and the sandals and buskins are put on as in p. 128, n. 45, but the cappa is not taken off nor the vestments put on until None has been finished.

32. When the Bishop has finished the preparation, two Diaconal Canons leave the Choir and go to take the places of the two Assistant Deacons, who go to the Sacristy to vest. They wait in the Sacristy until they get notice to return. The Deacon of the Mass leaves his place in Choir, and goes to the Sacristy with the Assistant Deacons. He vests in amice, alb, cincture, stole, and dalmatic. He waits in the Sacristy.

33. The antiphon is repeated. Towards the end of it the second Master of Ceremonies invites the Subdeacon, who is to sing the *capitulum*, and both go to the place where the Epistle is usually sung, making the proper reverences. The Subdeacon receives the book, and holding it himself sings the *capitulum*, taking care not to turn his back to the Altar or Bishop.

34. The Bishop takes off his berretta and rises, and the entire Choir take off their berrettas and rise. All turn towards the Subdeacon. The *capitulum* being finished, the Subdeacon gives the book to the Master of Ceremonies, and with the proper reverences goes to his bench. When the "*Deo gratias*" has been answered by the Choir, the Chanters sing the versicles of the *Responsorium breve*, and the Choir respond.

35. The Acolytes, whilst the *Responsorium* is being sung, take their candlesticks, and come before the throne, where they stand facing each other. The Assistant Priest comes to the throne, and stands between the Acolytes, having at his sides, helping him to hold the book, the Book-bearer and the Bugia-bearer; the

former at his right, the latter at his left. The Assistant Priest holds the book resting against his forehead.

36. The *Responsorium* being finished, the Bishop rises, and sings from the book held by the Assistant Priest the Prayer, with "*Dominus robiscum*" before and after; the "*Dominus robiscum*" is sung turned towards the people: the "*Oremus*" and Prayer towards the Altar. After this the Acolytes go to the credence table, and the Assistant Priest gives the book to the Book-bearer, and stands at his seat. The "*Benedicamus Domino*" is sung by the Chanters, and answered; the "*Fidelium animae*," &c., is not said.

37. When the Bishop has finished the Prayer of None, the *Ministri lotionis* get ready.

38. The two Assistant Deacons, and between them the Deacon of the Mass—the three *parati*—are ready to enter the Sanctuary.

39. The Clerks appointed to take the sacred vestments to the Canons in Choir will be in readiness with the vestments in baskets, if this be the arrangement adopted. This arrangement is given by Martinucci, when the Bishop vests, not in the *Secretarium*, but at the throne of the Choir: the Canons in this case may also vest in the Sacristy.

40. The Assistant Priest does not leave the throne.

41. None of the Day being finished, the two Assistant Deacons and the Deacon of the Mass, enter the Choir. Having made a reverence to the cross, the Deacon of the Mass goes to join the Subdeacon at the bench; the Assistant Deacons go to the throne.

42. The Bishop's vestments are distributed. The *Ministri lotionis* follow the Assistant Deacons to the throne.

43. The two Canons, who have acted for the Assistant Deacons, leave as soon as the latter arrive at the throne; they take their places in Choir.

44. The Bishop's servant follows the Assistant Deacons to the throne.

45. The Assistant Deacons takes off the Bishop's cappa, which is taken by the servant, who unbuttons the train of the Bishop's cassock.

46. The vesting of the Bishop is the same as described, p. 131, nn. 50-70.

47. The Canons put on the amice and proper vestment—after the Bishop has washed his hands, if they vest in Choir; but, if they vest in the Sacristy, immediately after the Office, so as to be in time to form the semicircle before the throne during the vesting of the Bishop. If they vest in Choir, the Clerks bring the vestments in baskets, and receive back the Choral habit of the Canons. The Assistant Priest also vests in his stall, to which he retires after having taken off the Bishop's ring and presented the towel: he goes with the other Canons to form the semicircle before the throne, but does not ascend the throne until it is time to put on the ring again, after which he does not return to his stall with the other Canons. The four Insignia-bearers, if they are to wear copes, go to the Sacristy after the Office, and put on the copes and return. If the Celebrant be the Archbishop, his Cross-

bearer vests as Subdeacon, according to Martinucci and returns near the cross.

48. The Deacon and Subdeacon put on the maniples after the vesting of the Bishop; they put them on at the bench or credence table; they are assisted by the Acolytes.

49 The procession from the throne to the Altar, is the same as that described, p 137, n. 71.

50. The function now goes on as described, p. 138, nn. 72-146, the following being borne in mind with regard to the Canons:—

(1) The reverence they make to the cross and the Bishop is not a genuflection, but a profound bow.

(2) They make a profound reverence whenever the Bishop passes from the Altar to the throne or from the throne to the Altar, when he washes his hands, gives his blessing, &c.

(3) They make the "*Confessio*," and say the "*Kyrie*," "*Gloria*," "*Credo*," "*Sanctus*," and "*Agnus Dei*," two and two.

(4) When the Assistants at the throne rise, *propter solam assistentiam*, the Canons need not rise, but only those immediately about the throne.

(5) If any Canon has to stand for some duty in the function, all the Canons rise with him, and all in Choir but not those about the throne.

(6) The Canons are incensed individually with two swings. The incensation is to be finished at the Gospel side, before going to the Epistle side, though it may happen that there may be some at the Epistle side higher than some at the Gospel side. So Martinucci;

but the Ceremonial says: "*Dignitates et Canonici secundum eorum ordinem; videlicet, primo Dignitates deinde Canonici Presbyteri, tum Diaconi,*" &c.

(7) They do not kneel but bow at the "*Incarnatus,*" &c., except on Christmas Day and the Annunciation, when the Bishop himself kneels.

(8) In giving the Pax to the Choir, the Assistant Priest gives it to the first Dignitary, to the first Presbyterial Canon, to the first Diaconal Canon, to the first Subdiaconal Canon; and it is passed on by the first to the rest of his order, in the usual way.

(9) When, at the end, the Bishop has ascended the throne, the Clerks, who in the beginning brought the vestments to the Canons, come with the *habitus choralis*, which they give to the Canons, receiving back the sacred vestments; or the Canons, having gone to unvest in the Sacristy, return to their places in Choir, and wait to accompany the Bishop from the church. The Assistant Priest and Assistant Deacons, having accompanied the Bishop to the throne, retire to their stalls, or to the Sacristy with the others, and change the sacred vestments for the *habitus choralis*. The Archiepiscopal Cross-bearer retires to unvest at the same time.

Chapter III.

The High Mass for a General Ordination held on the "Tempora Statuta" by the Ordinary.

1. The *Tempora Statuta* are the Saturday before Passion Sunday, Holy Saturday, and the four Saturdays of Quarter Tense.

2. Of Holy Saturday sufficient is said, p. 95.

3. The Mass of the Saturday before Passion Sunday is the same as for the Saturdays of Advent, Lent, and September, except that as there is only one Lesson, Tonsure will be conferred after the Introit, and the four Minor Orders in succession after the *Kyrie*.

4. The other four Masses remain to be treated. As far as the end of the *Kyrie* of the Mass, everything proceeds as in Part IV., Chapter I., or Chapter II., according as the Canons are absent or present *capitulariter*, with the following exceptions :—

(*a*) The organ is played only on the Saturday after Pentecost.

(*b*) Except on the Saturday after Pentecost the Assistant Deacons wear folded chasubles instead of dalmatics. The Deacon and Subdeacon wear folded chasubles on these same days, but do not put them on until after the vesting of the Bishop ; they put them on at the bench or credence table at the same time that they put on the maniples.

(*c*) The precious mitre is used only on the Saturday after Pentecost.

(*d*) If the Office, as well as the Mass, be of the Feria, and the *Preces Feriales* are to be said before the Prayer, the genuflexorium is placed by Clerks before the Altar. The Bishop descends from the throne, the Assistant Priest preceding, the substitutes for the Assistant Deacons at his sides, the Train-bearer holding the train, the Book-bearer and Bugia-bearer behind. The Bishop kneels on the genuflexorium, the Assistants at

his sides, and the Choir in their places. The Acolytes stand facing each other at each side of the Bishop. The Book-bearer holds the book before the Bishop, and the Bugia-bearer the bugia. When the Bishop rises and sings *Dominus vobiscum*, the Assistant Priest rises, and holds the book from which the Bishop sings the Prayer. The Bishop again kneels, when he has repeated *Dominus vobiscum*, and rises when the *Deo gratias* has been answered. The Clerks remove the genuflexorium. The Bishop adds *Fidelium animae*, &c., and returns to the throne. The Assistant Priest and others return with him. After this the Hebdomadarius intones the None of the Blessed Virgin, which is recited, not sung. The Bishop sits and takes no part in the recitation. The Capitulum, Versicles, and Prayer, are said by the Hebdomadarius, who does not add *Fidelium animae*, &c.

(*e*) The Assistant Deacons and Deacon of the Mass—*parati*—do not leave the Sacristy until None of the Blessed Virgin has been recited.

5. At the end of the *Kyrie* Tonsure is conferred. For this the Bishop with mitre and crosier, preceded by the Assistant Priest, between the Assistant Deacons, and followed by the Train-bearer and four Insignia-bearers, goes to the Altar, where the Deacon and Subdeacon receive him.

6. When the Bishop has arrived at the foot of the Altar, the Assistant Deacons go to their places in Choir. The Assistant Priest does likewise. The Bishop ascends between the Deacon and Subdeacon, and sits on the faldstool, and gives away the crosier. If the day be

the Saturday after Pentecost, the Deacon takes off the precious mitre, and puts on that of cloth of gold.

7. The Book-bearer takes the Pontifical, and, with the Bugia-bearer, stands on the lateral steps of the Altar at the Epistle side, the Mitre-bearer and Crosier-bearer standing at the Gospel side.

8. The Archdeacon goes to the right of the Deacon in the vestments in which he happens to be, and the book is brought to him by the Master of Ceremonies or a Clerk. The Notary, strictly speaking, only in cassock, leaves his place at the credence or entrance to the Choir, and goes to the Epistle side, *in plano*, before the lowest step of the Altar. He returns to his place when he has read the names. The ordination then proceeds.

9. After the conferring of Tonsure, the Assistant Priest and Assistant Deacons return to the Altar, and the Bishop returns to the throne *more solito*. The Book-bearer lays aside the Pontifical, and takes the missal. The Archdeacon returns to his place in Choir, when he has presented the Ordinands, and returns to dismiss them when each Order has been conferred.

10. When the Bishop has come to the throne, he sits and gives away the crosier; the mitre is taken off, and the Bishop rises and sings *Oremus*. The first Assistant Deacon sings *Flectamus genua;* the second, *Levate;* and the Bishop the Prayer. *Flectamus genua* is not sung on the Saturday after Pentecost.

11. Meanwhile the Chanter who is to sing the first Lesson will be in readiness: he will be in surplice. A

lectern is placed by a Clerk in the middle of the Choir, if it does not happen to be there already. The second Master of Ceremonies, or a Clerk, invites the Chanter, and goes with him to the lectern with the usual reverences.

12. When the Bishop has finished the Prayer, he sits, and the mitre and gremial are put on. The Chanter sings the Lesson, which is read by the Bishop. The Assistants stand whilst the Bishop reads, and then sit. The Chanter, having sung the Lesson, goes with the usual reverences to kiss the Bishop's hand, descends, and goes to his place. The lectern is removed, if it would cause any inconvenience.

13. The Bishop receives the crosier, and goes to the Altar as before. The Book-bearer changes the missal for the Pontifical. The Bishop proceeds with the ordination of Porters.

14. After the ordination of Porters the Bishop sits, with mitre, until they have retired, after which he returns to the throne, as above; he sits, and gives away the crosier, and the gremial veil is put on. The Choir sing the Gradual after the first Lesson; it is also read by the Bishop.

15. When the Gradual has been sung the Bishop rises, and sings *Oremus*; the Deacon, *Flectamus*, &c., n. 10.

16. The second Lesson will be read as the first, n. 12, and the Bishop returns to the faldstool, as in n. 5, for the ordination of Lectors.

17. After the ordination of Lectors, the Bishop and

others act as in n. 14. The Gradual, after the second Lesson, is sung, and the third Lesson is also sung, when the Bishop returns to the faldstool, for the ordination of Exorcists

18. After the ordination of Exorcists, the Bishop and others act as in n. 14. The Gradual is sung, and the fourth Lesson, when the Bishop returns to the faldstool for the ordination of Acolytes.

19. After the ordination of Acolytes, the Bishop and others act as in n. 14. The Gradual is sung, and the fifth Lesson, when the Bishop returns to the faldstool, for the ordination of Subdeacons.

20. After the ordination of Subdeacons, the Bishop and others act as in n. 14. The hymn *Benedictus es, Domine* is sung, and the Bishop reads it.

21. After the hymn, if it be Pentecost Saturday, the Assistant Priest holds the missal, from which the Bishop intones the *Gloria*, and after it has been sung by the Choir, *Pax vobis* is sung by the Bishop. On the other Saturdays of Quarter Tense the *Gloria* is not sung, but the Bishop sings *Dominus vobiscum*, immediately after the singing of the hymn *Benedictus*, and then the Collects, the missal being held by the Assistant Priest.

22. The Bishop sits, and the Epistle is sung either as usual or by one of the newly-ordained Subdeacons, according to the custom of each church (Martinucci). If the newly-ordained Subdeacon, as the Pontifical expressly prescribes, sing it, he will act as described in p. 91, n. 23.

23. After the Epistle the Bishop returns to the faldstool, and the ordination of Deacons is proceeded with.

24. After the ordination of Deacons, the Bishop and others act as in n. 14. The Choir sing the Tract or Sequence, as far as the last verse exclusively, and the Bishop reads the same, when he returns to the faldstool, for the ordination of Priests.

25. The rest of the Mass is the same as in chaps. I, II. If the Deacon and Subdeacon wear folded chasubles, they take them off with their maniples, before unvesting the Bishop.

Chapter IV.

High Mass sung by a Bishop who is not the Ordinary.

Remarks.

1. The ordinary dress of a Bishop outside his diocese, if with the licence of the Ordinary he is about to pontificate, is the Bishop's cassock with cincture, the rochet and mantelletta, over which is the pectoral cross suspended by a cord of green silk interwoven with gold.[1]

Outside Italy, and wherever the custom exists, he may wear the mozzetta over the mantelletta, but never, even with the permission of the Bishop, the mozzetta alone; because the uncovered rochet is the sign of

[1] The wearing of the pectoral cross, as a part of the ordinary dress of a Bishop, has been introduced by custom; there is no mention of it in the *Caeremoniale*. The notion too that a Bishop should conceal his pectoral cross outside his diocese, has been introduced by custom. It is not the exposed pectoral cross, but the exposed rochet, that is the sign of jurisdiction.

jurisdiction, and the mozzetta does not quite cover the rochet, whereas the mantelletta ought to be long enough to do so.

2. A Bishop outside his diocese is not allowed the use of the cappa, except on certain occasions at the Roman Court. He may allow the train of his cassock to flow in solemn offices, but not at Low Mass.

3. He should not, if possible, enter by the principal door of the Church, even when going to say a Low Mass, but by the Sacristy door. If he must enter by the principal door there is no *associatio Canonicorum*, the bells are not rung nor the organ played, and the Clergy do not assemble at the door to receive him. At most, two of the Clergy in choral habit will receive him at the door, one of whom presents the aspersory, which the Bishop touches with the middle finger of his right hand. The Bishop does not sprinkle those who receive him.

4. A genuflexorium may be prepared before the Altars at which he is to pray. Its two cushions should be of violet cloth, and it should not be draped; hence it is not right to use as genuflexorium the faldstool, unless it be beautifully wrought, so as not to need drapery.

5. He never occupies the throne, but a faldstool on the Epistle side.

6. He does not use the crosier during the High Mass: if an ordination be held, he may use it during the ceremony of ordination, when it is prescribed by the Pontifical.

7. The seventh candle is not lighted on the Altar.

8. He has not Assistant Deacons, but only an Assistant Priest and the Deacon and Subdeacon of the Mass.

9. He does not bless his Assistants, nor the Choir as he enters or passes from the faldstool to the Altar.

10. The reverence to be made to him is the profound inclination, and not the genuflection.

11. If the Canons are present, they do not wear the sacred vestments, but only the *habitus choralis*.

Preparations.

12. Six candles on the Altar. A violet cushion on the middle of the lowest step.

13. The Bishop's vestments will be arranged on the Altar as in p. 116. The veil, which the Mitre-bearer is to wear, is placed near precious mitre on the Altar.

14. In the place where the Epistle is usually sung a faldstool is prepared. The colour of its covering will be the same as that of the vestments. It may have a platform spacious enough to accommodate the Bishop, but not higher than the first step of the Altar. The platform will have a carpet of a suitable colour, such as that described for the throne, p. 118, n. 10.

15. In the usual place, the bench for the Sacred Ministers described, p. 118, n. 9.

16. The credence table is prepared as described p. 120; but if the Bishop makes his preparations in the sacristy the buskins and sandals are not on the credence, but in the Sacristy.

17. In the Sacristy are prepared the vestments for the Deacon and Subdeacon. In the middle of the

Sacristy there is placed an arm-chair on a piece of carpet: and in case the Bishop should wish to kneel, two cushions of violet colour, one for the elbows of the Bishop, and the other to kneel on.

THE FUNCTION.

18. At the hour appointed the Clergy assemble in the choral dress and enter Choir.

19. The Clerks who are to serve at the Altar put on surplices. The Assistant Priest puts on a surplice, and goes with the first Master of Ceremonies or another Ecclesiastic to conduct the Bishop to the Church.

20. The Bishop comes to the Sacristy, and sits in the arm-chair, with his back to the cross.

21. The first Master of Ceremonies gives notice to the Book-bearer and Bugia-bearer to present themselves before the Bishop. The Book-bearer holds the canon open before the Bishop, and the Bugia-bearer at the right of the Book-bearer holds the bugia. They make a profound inclination to the Bishop when they present themselves. The Assistant Priest in surplice stands at the right hand of the Bishop, having previously saluted him with a profound inclination.

22. The Bishop reads the psalm *Ne reminiscaris*, &c. the Assistant Priest turning the leaves and pointing out the prayers, if necessary.

23. As soon as the Bishop has commenced to read, the Bishop's servant takes the buskins and sandals, and kneeling before the Bishop takes off the ordinary shoes, and puts on the buskins and sandals. The right buskin and sandal are put on first, then the left.

24. When the Bishop has repeated the antiphon *Ne reminiscaris*, &c., he takes off his berretta, rises, and turns to the cross of the Sacristy, and recites *Kyrie eleison*, &c. He may then sit again, according to Martinucci, and read the prayers for the vestments: but the *Caeremoniale* orders these to be said as each vestment is put on, and we can see no difficulty in carrying out these directions.

25. The Book-bearer and Bugia-bearer will take care to change their position when the Bishop rises, so as to be in front of the Bishop. When the Bishop has finished the preparation, the canon is closed, and the Book-bearer and Bugia-bearer leave the canon and bugia where they had got them—on the credence table, if there be only one canon and one bugia—and return to their places among the other Clerks.

26. Whilst the Bishop is making his preparation, the Deacon and Subdeacon, with the aid of the Acolytes, vest in all the usual vestments, except the maniples, which are on the credence table or their bench. They take their berrettas, make a reverence to the Cross and the Bishop, put on their berrettas, and leave the Sacristy, preceded by the second Master of Ceremonies, and followed by the Acolytes and Clerks of the vestments. If they pass by the Altar of the Blessed Sacrament, they take off their berrettas and genuflect, after which they go to the High Altar, saluting the Choir as they pass. They give their berrettas to the second Master of Ceremonies, genuflect, and go to the faldstool, where they stand with hands joined and facing the people—

the Deacon on the right and the Subdeacon on the left.

27. The Acolytes and Clerks of the vestments genuflect, two and two, and go to their places at the credence table.

28. The Sacred Ministers and Clerks being thus arranged, the Bishop leaves the Sacristy in mantelletta, with his berretta in his hands, and accompanied by the Assistant Priest who walks at his left, and the first Master of Ceremonies who precedes him. The three salute the Choir.

29. As the Bishop approaches the High Altar, the Deacon and Subdeacon make a reverence to him.[1]

30. When the Bishop has arrived before the Altar, he makes a reverence to the Cross, the Attendants inclining or genuflecting, according as they are or are not Canons. The Bishop kneels on the cushion and prays for a short time. The Assistant Priest, Clerks, and Clergy kneel in their places.

31. After a short prayer the Bishop rises, and all rise with him. The Bishop and those with him make the proper reverence to the Cross and Choir, and proceed to their places—the Bishop to the faldstool, on which he sits; the Deacon is on his right; the Subdeacon on his left; the Assistant Priest and inferior Ministers at the

[1] This order for the entry of the Bishop, &c., into the Sanctuary is given by Baldeschi; it is the order usually observed in this country and in the churches of Rome, in which the ceremonies are most accurately carried out. Martinucci is the only Author, as far as we know, who gives a different arrangement, which we do not deem it well to describe.

credence table, at which the latter stand in a line. The Clergy stand in Choir during the vesting of the Bishop.

32. A Clerk removes the cushion from the step of the Altar and puts it behind the faldstool. The second Master of Ceremonies ascends to the predella of the Altar, and distributes the vestments, as described p. 129, n. 47.

According to a decree of the Congregation of Sacred Rites, the Bishop should not make his preparation at the Altar, except when he has on the cappa. Therefore a Bishop who is not the Ordinary should never do so. But as this is not always observed we must make provision for the case in which the preparation is made at the Altar by a Bishop who is not the Ordinary. The following may be observed. The Deacon and Subdeacon should be vested before the arrival of the Bishop. The Ministers and Bishop go to the faldstool, as above. When the Bishop is seated, the first Master of Ceremonies, Book-bearer, Bugia-bearer, and Assistant Priest act as in nn. 21-25, except that now the Bugia-bearer is on the left and the Assistant Priest on the right of the Book-bearer. The Clerk in surplice takes from the credence table the buskins and sandals, which are on a salver and covered with a veil: the Clerk's hands are covered with another veil. The Clerk goes before the Bishop, followed by the Bishop's servant or accompanied by another Clerk in surplice. The servant or second Clerk removes the Bishop's ordinary shoes, and puts on the buskins and sandals, as described n. 23. Four or six Clerks in surplice kneel in front of the

Bishop, whilst the buskins, &c., are being put on. The Deacon and Subdeacon change places when the Bishop turns towards the Cross of the Altar. When the preparation has been finished, the Bishop again sits, and the Ministers change places.

33. The Bishop being seated after the preparation gives away his berretta and the Deacon, at notice from the same Master of Ceremonies, takes off the pectoral cross and mantelletta. The pectoral cross is given to a Clerk. The Bishop's servant takes the mantelletta, and having unbuttoned the Bishop's train, goes and puts the mantelletta in a suitable place. The Assistant Priest takes off the ring and puts it on a salver.

34. Two Clerks in surplice, if there be no *familiares nobiles* present, hold themselves in readiness for the washing of the hands. One takes the basin and ewer, and the other the towel on a salver. The Deacon gives the Bishop his berretta, and spreads the towel on the Bishop's knees. The Bishop's hands are washed, the *Ministri lotionis* standing. The Deacon and Subdeacon hold the towel for wiping.

35. The Clerks of the vestments come before the Bishop, and the Deacon, aided by the Subdeacon, vests him as in p. 132, n. 55. At the same time a Clerk puts the cope on the Assistant Priest, who still remains at the credence table. The Clerks having given the vestments, make a reverence, and retire to their places at the credence table.

36. The Acolytes will be in readiness to put the

maniples on the Deacon and Subdeacon, and the Thurifer will have the thurible prepared.

37. The Deacon and Subdeacon go to the credence table, and put on their maniples with the aid of the Acolytes.

38. The second Master of Ceremonies takes the veil which covered the vestments to the credence table, to which he also conveys the cloth of gold mitre, if the two are used: he takes the canon and bugia from the credence table to the Altar. He places the canon in the middle open, at the *Aufer a nobis*, and near it the bugia. He then goes to the credence table.

39. When the Deacon and Subdeacon have gone to get their maniples put on, the Assistant Priest comes before the Bishop, and, with the proper reverence and *oscula*, puts the ring on the Bishop's finger. He then goes to the Bishop's right, facing the people. The Deacon and Subdeacon, having got their maniples put on, return to the Bishop, and having made a reverence, the Deacon stands at his left, the Subdeacon at the left of the Deacon, both facing the people. A Clerk or the second Master of Ceremonies takes the book of Gospels, with the Bishop's maniple on it, and stands at the left of the Subdeacon. The Train-bearer will be at hand.

40. The Bishop rises and goes to the Altar, attended by the Assistant Priest, Deacon, and Subdeacon in the order just given: the four keep in a straight line. The Bishop is followed by the Train-bearer holding the train, and the Mitre-bearer.

41. After two or three steps from the faldstool, the

Bishop and his attendants salute the Epistle side of the Choir; they move almost to the middle, and salute the Gospel side, and then turn and proceed to the Altar, the Cross of which all salute with the proper reverence, the Bishop's mitre having been previously taken off by the Deacon on the left. The Bishop commences the *Confessio*, and the Assistant Priest, Deacon, and Subdeacon respond. He who has charge of the book of Gospels kneels at the left of the Subdeacon. The Mitre-bearer having received the mitre, goes to the credence table and stands there. The rest of the Clerks kneel in their places.

42. The Singing Choir sing the *Introit* and *Kyrie*. The Clergy in Choir recite the *Confessio*, two and two, unless they join in the singing. The Thurifer is at the Epistle side.

43. The *Indulgentiam* being recited, the Deacon moves back a little, and the Subdeacon puts the maniple on the arm of the Bishop, having presented it to be kissed, and having kissed the Bishop's hand. The Bishop does not say the prayer *Merear*, *Domine*, &c., as it is said immediately after the prayers for the other vestments. The Deacon and Subdeacon resume their former places, and the Bishop continues *Deus, tu conversus*, &c.

44. When the Bishop has said *Oremus*, the Assistant Priest goes to the Epistle side, so as to face the Altar, and have the faldstool on his left. The Deacon passes to the Bishop's right, and the Subdeacon moves nearer to the Bishop, who now ascends between the Deacon and Subdeacon. The Clerk who has charge of the

book of Gospels ascends at the left of the Subdeacon and a little behind. The Bishop kisses the Altar and then the Gospel of the Mass presented to him by the Subdeacon. The Clerk receives the book of Gospels, and takes also the canon and bugia, and conveys all three to the credence table.

45. The Thurifer ascends, incense is put in and blessed, and the incensation is performed as described, p. 140, n. 75, except that it is the first Master of Ceremonies who puts on the Bishop's mitre, there being no Assistant Deacons. The Bishop does not bless the Deacon after the incensation.

46. The incensation being finished, the Bishop, without going to the middle, makes a reverence to the Cross, and goes to the faldstool between the Deacon and Subdeacon.

47. The Mitre-bearer, having given the mitre to the first Master of Ceremonies before the incensation of the Bishop, goes behind the faldstool. The Train-bearer, if necessary, bears the train of the cassock, but he must take care not to impede the actions of the other Ministers.

48. The Book-bearer and Bugia-bearer will be in readiness. When the Bishop comes to the faldstool he sits, and the Assistant Priest, who is already near the faldstool, raises the chasuble, dalmatic, and tunic, so that the Bishop will not sit on them. The Deacon, with the Subdeacon on his left and the Assistant Priest on his right, stands before the Bishop and takes off the mitre, the three making a reverence before and after.

49. The Bishop rises, and turning by his left to the Altar, or rather towards the credence,[1] reads the *Introit* and *Kyrie* from the missal held by the Book-bearer, who has the Bugia-bearer now on his left. The Assistant Priest stands at the right of the Bishop, and points out the *Introit*. The Deacon stands at the right of the Bishop, but a little behind, the Subdeacon at the left. The Train-bearer, having accompanied the Bishop to the faldstool, takes his place at the credence table amongst the other Clerks. The Clergy recite the *Kyrie*.[2]

50. If it be necessary to sit after the recitation of the *Kyrie*, the Mitre-bearer will be at hand with the cloth of gold mitre, the precious mitre having been deposited on the credence table. The Gremial-bearer will also be in readiness with the gremial veil. If there be no necessity for sitting, the second Master of Ceremonies or a Clerk will have the canon ready for the intonation of the *Gloria;* and there will be no need of the mitre or gremial veil. The Book-bearer will exchange the missal for the canon, and the Bishop intones the *Gloria*.

51. If the Bishop should sit, the Book-bearer and Bugia-bearer depart. The Bishop, turning by his right, sits.[3] The three Ministers stand before him, the Assistant

[1] "Non versus Altare, sed potius versus credentiam": Caer. Ep. The same is to be observed on all similar occasions.

See note p. 139.

[2] Martinucci is certainly wrong in saying that the Bishop turns from the Altar by his left. As Vavasseur says, he should, when before the faldstool, turn to and from the Altar in the same way that he would if he were on the predella before the Altar—*i.e.*, to the Altar by his left, and from it by his right. This is expressly laid down by the Ceremonial l.i.c. xix n. 4, 5.

Priest on the right and the Subdeacon on the left of the Deacon. The Deacon puts on the cloth of gold mitre, and then the gremial veil. The three then make a reverence, and go to sit on their bench, the Assistant Priest being nearest to the Bishop, the Deacon in the middle, and the Subdeacon on the right or left of the Deacon, according as the bench is inside or outside the front step of the Altar. The Clergy sit, and put on their berrettas. The Sacred Ministers also put on their berrettas, handed to them by Clerks or the second Master of Ceremonies. The Clerks stand or sit at the credence table.

52. Towards the end of the singing of the *Kyrie*, the Book-bearer with the canon and the Bugia-bearer will be at hand near the faldstool, and also the Mitre-bearer and Gremial-bearer. At notice from the second Master of Ceremonies, the Sacred Ministers take off their berrettas, which they put on the bench, or hand to Clerks or the second Master of Ceremonies, and come before the Bishop, the Subdeacon first, the Deacon second, and the Assistant Priest last. The Deacon, having the Assistant Priest on his right, and the Subdeacon on his left, removes the gremial veil and mitre. Let it suffice to remark, once for all, that whenever the three come to the Bishop before the faldstool, they observe this order, and make a reverence.

53. The Bishop rises, and turning to the Altar by his left intones the *Gloria* from the canon held before him by the Book-bearer. The Assistant Priest stands at the Bishop's right, the Deacon behind the Bishop, and the

Subdeacon behind the Deacon. The Clergy rise with the Bishop.

54. After the intonation the Deacon goes to the Bishop's right, the Subdeacon to the Bishop's left, and they recite the *Gloria* with the Bishop. The Clergy recite it in Choir.[1]

55. The recitation of the *Gloria* being finished, the Bishop turns by his right, sits, and receives the mitre and gremial as above. The Sacred Ministers and Clergy sit. The Clerks may sit on the step of the Altar at the Epistle side behind the faldstool, or on a bench placed near the credence table.

56. At the *Adoremus te*, &c., the Bishop with his mitre on inclines a little towards the cross.

Towards the end of the singing of the *Gloria* what is described nn. 50, 51, is repeated, except that the Bishop remains turned to the people, and sings the *Pax vobis*. The Bishop turns to the Altar by his left and sings the Collects.

57. Whilst the Bishop is singing the last Collect, the second Master of Ceremonies takes the Book of Epistles, and gives it to the Subdeacon with the usual reverences.

After the singing of the Collects, the Bishop, turning by his right, sits, and the mitre and gremial veil are put on by the Deacon, who, with the Assistant Priest on his right, then makes a reverence, and goes to sit at the bench. The Book-bearer, Bugia-bearer Mitre-

See note, page 139.

bearer, and Gremial-bearer also go to sit or stand at the credence table. The Clergy sit.

58. At the end of the last Collect, the Subdeacon, accompanied by the second Master of Ceremonies, goes before the Altar, makes the proper reverence, salutes the Choir, returns before the Bishop, makes a reverence to him, and commences the Epistle. Having sung the Epistle, he again salutes the Bishop, goes before the Altar, makes the proper reverence, salutes the Choir, and returning before the Bishop, kneels, and kisses his hand, and receives the blessing.

59. Whilst the Subdeacon is receiving the blessing, the Assistant Priest rises and comes to the Bishop's left. The Book-bearer and Bugia-bearer come before the Bishop. When the Subdeacon has received the blessing, he rises, and gives the book of Epistles to the second Master of Ceremonies, and receives the missal from the Book-bearer. If the Epistle had been sung from a missal, it is obvious that this change need not be made. The Subdeacon[1] holds the missal open before the Bishop, who reads the Epistle, Gradual, *Munda cor meum*, &c., and Gospel. The Bishop joins his hands whilst saying the *Munda cor meum* and *Jube, Domne*, and Gospel, during which time the Assistant Priest holds the gremial to prevent it from falling. If necessary, the canon should be brought for the *Munda cor meum* by the first Master of Ceremonies, who gives it to the Assistant Priest; it is held over the missal. The

[1] The difference of ceremony in this place between the Mass of the Ordinary and of a Bishop outside his diocese is laid down by the Ceremonial.

Bugia-bearer is all this time at the right of the Subdeacon.

60. Whilst the Bishop reads the Epistle, the Thurifer prepares the thurible, and stands near the credence table. When the Bishop has said *Sequentia Sancti Evangelii*, &c., the Deacon rises, goes to the credence table, and receives from the second Master of Ceremonies the book of Gospels or missal, with which he proceeds to the Altar, accompanied by the second Master of Ceremonies. The Epistle side of the Choir is saluted, then the Bishop, next the Gospel side of the Choir, after which the Altar is approached; and the Cross saluted with the proper reverence. The Deacon ascends the Altar, and places the book on it in the usual way: he again genuflects, descends *per breviorem*, and stands at the right of the Bishop with his back to the Altar.

61. When the Bishop has read the Gospel, the Subdeacon closes the book, makes a reverence to the Bishop gives the missal to a Clerk, and stands at two or three steps distance from the Bishop and in front of him. The Assistant Priest remains at the left of the Bishop, with his back to the Altar. The Book-bearer and Bugia-bearer make a reverence to the Bishop, and leave the missal and bugia on the credence table. The Thurifer approaches the Bishop, and gives the boat to the Deacon. The Bishop puts in and blesses the incense *more solito*, the Deacon ministering. The Acolytes take their candlesticks, and stand at each side of the Subdeacon, the first leaving room for the Deacon between himself and the Subdeacon. The

incense being blessed, the Thurifer receives the boat, and goes behind the Subdeacon, passing by the right of the first Acolyte. The Deacon ascends to the predella *per breviorem*, kneels on the edge of it, and recites the *Munda cor meum*, rises, takes the book of Gospels, genuflects, descends *per breviorem*, comes before the Bishop, kneels, and asks his blessing, saying, *Jube Domne, benedicere.* The Bishop says, *Dominus sit*, &c., and gives the blessing. The Deacon kisses the Bishop's hand placed on the book, rises and goes to the right of the Subdeacon.

62. The Deacon, Subdeacon, Acolytes, Thurifer, and second Master of Ceremonies make reverence to the Bishop and go before the Altar. They make the proper reverence to the Altar, salute the Choir, first on the Epistle side, then on the Gospel side, and go to sing the Gospel. They must not stand so as to have their backs to the Bishop.

63. When the Sacred Ministers, Acolytes, &c., have left the Bishop, the first Master of Ceremonies takes off the gremial veil and mitre. The Bishop rises, and turns towards the Deacon, with the Assistant Priest on his left also turned towards the Deacon.

64. Towards the end of the singing, the Book-bearer and Bugia-bearer will be at hand; the former will have the canon, if the *Credo* is to be sung; the missal, if not.

65. The singing over, the Subdeacon conveys the book to the Bishop, who puts his hands on it and kisses the Gospel, saying, *Per evangelica dicta*, &c., the Subdeacon closes the book, makes a reverence to the Bishop.

moves towards the Assistant Priest and gives the book to the second Master of Ceremonies or a Clerk.

66. The Acolytes follow the Subdeacon, when he brings the book to the Bishop, genuflect before the Altar, and go to the credence table.

67. The Deacon from the place in which he has sung the Gospel, incenses the Bishop with three swings, and having made the proper reverence in passing the Altar, goes to the Bishop and stands behind him. The Subdeacon stands behind the Deacon. The Thurifer goes and puts aside the thurible. If the *Credo* is not to be said the Bishop turns to the people, and says *Dominus vobiscum*, turns to the Altar, says *Oremus*, and reads the Offertory, the Deacon and Subdeacon going to his sides.

68. If the *Credo* is to be said, the Bishop turns by his right to the Altar and intones it from the canon held up by the Book-bearer, who has the Bugia-bearer at his left. The Assistant Priest is at his right, the Deacon behind the Bishop, and the Subdeacon behind the Deacon. After the intonation, the two last proceed to his sides and recite the *Credo* as usual. The Clergy say the *Credo*, two and two.[1] At the *Incarnatus est*, all genuflect with the Bishop, except the Book-bearer and Bugia-bearer. At the end of the recitation, the Mitre-bearer and Gremial-bearer will be at hand with the mitre and gremial.

69. After the recitation of the *Credo*, the Book-bearer and Bugia-bearer return to the credence table, the

[1] See note, p. 139.

Bishop turns by his right and sits. The Deacon puts on the mitre and gremial, and having made a reverence with the Assistant Priest and Subdeacon, goes to sit with them on the bench. All sit.

70. At the singing of the *Incarnatus*, all kneel except the Bishop, Assistant Priest, Deacon, Subdeacon, Prelates, if any present, and Canons. The Bishop inclines to the cross, but does not get the mitre removed. After the singing of the *Incarnatus*, the Deacon takes the burse and salutes the Choir on the Epistle side, then the Bishop, next the Choir on the Gospel side, after which he goes to the Altar and makes the proper reverence, ascends and spreads the corporal *more solito*. He genuflects again, and descends *breviorem* to the bench.

71. When the singing of the *Credo* has been finished, the second Master of Ceremonies gives notice to those at the bench to rise. The Book-bearer and the Bugia-bearer will be in readiness, also the Mitre-bearer and Gremial-bearer. The Thurifer will prepare the Thurible. The Assistant Priest, Deacon, and Subdeacon, come to the Bishop, and the Deacon takes off the gremial and mitre. The Gremial-bearer takes the gremial to the credence table, and unless there be a special Clerk for the ring and gloves, takes the salver on which the gloves are to be placed: the special Clerk would attend to this, if there be such. The Mitre-bearer takes the cloth of gold-mitre to the credence table, if it be a day on which the precious one is used, and returns near the faldstool with the precious one. The second Master of

Ceremonies gives notice to the *Ministri lotionis (familiares nobiles* or two Clerks) to be in readiness for the washing of the hands.

72. When the mitre has been taken off, the Bishop rises and sings *Dominus vobiscum*, towards the people, the three attendants holding the same position as at the intonation of the *Credo;* he then turns by his left to the Altar, sings *Oremus*, and reads the Offertory, the Assistant Priest pointing it out.

73. Having read the Offertory, the Bishop turns by his right, sits and receives the mitre (precious, if used) from the Deacon, who, joined by the Subdeacon, makes a reverence and goes to the Bishop's right, the Subdeacon going to the Bishop's left. The Deacon takes off the ring with the usual *oscula* and places it on the salver held by the Clerk: he then with the *oscula* takes off the right glove and puts it on the same salver; the Subdeacon takes off the left glove. The Bishop's hands are washed as in n. 34. The *Ministri lotionis* retire with a reverence, and put the *instrumenta lotionis* on the credence table.

74. As soon as the Bishop sits after the reading of the Offertory, the Assistant Priest takes to the Altar the book-stand with the missal on it, the canon and the bugia. In this he may be assisted by the Book-bearer and Bugia-bearer. He salutes the Choir on the Epistle side, then the Bishop, next the Choir, on the Gospel side, and last the Cross, when he has arrived at the foot of the Altar. He puts the book-stand, with the missal open on it, at the Gospel side near the corporal:

he puts the canon open, in the middle, and the bugia, near the missal;[1] he remains on the predella, at the Gospel side awaiting the Bishop. If more convenient, he may put the canon on the book-stand and the closed missal on the table of the Altar, until it is required for the Secrets.

75. When the Bishop has washed his hands, the Subdeacon makes a reverence and goes to the credence table, where the humeral veil is put on him and he receives the chalice. An Acolyte takes the cruets and is in readiness to follow the Subdeacon. If the *Credo* has not been sung, the Subdeacon will convey the burse, together with the chalice. The Deacon takes the ring from the salver and puts it on the Bishop's finger. The Clerk of the gloves returns to the credence table and deposits on it the salver with the gloves. The Thurifer will be in readiness at the Epistle side *in plano.*

76. When everything is arranged, the first Master of Ceremonies gives notice to the Bishop, who rises and goes to the middle of the Altar, with the Deacon on his right. They salute the Choir on the Epistle side, and then on the Gospel side. The Train-bearer and Mitre-bearer follow. Before the middle of the lowest step the Deacon takes off the mitre, and the Bishop and Deacon

[1] Martinucci allows the Bugia-bearer to serve at the faldstool, but not at the Altar, in this Mass. Vavasseur holds that he may serve at the Altar in this Mass as well as in the Mass of the Ordinary. Baldeschi would have the Assistant Priest hold the bugia both at the faldstool and at the Altar. We think Vavasseur's arrangement the most reasonable.

make the proper reverence to the Cross and ascend to the predella. The Bishop kisses the Altar. The Mitre-bearer and Train-bearer retire to the credence table. As the Bishop passes to the Altar, the Choir stand, return the Bishop's salutation, and then sit.

77. When the Bishop commences to ascend the Altar, the Subdeacon also ascends to the Epistle corner. From this time the Mass goes on as for the Ordinary, but it may be well to repeat the ceremonies briefly.

78. The Train-bearer goes to hold the train whilst the Bishop is incensing the Altar, if this should be necessary. The Assistant Priest takes the book-stand during the incensation of the Altar, and replaces it after. The Bugia-bearer, if he does not serve at the Altar, ascends, and removes the bugia, if necessary, during the incensation, and replaces it after, when he retires again to the credence table. Towards the end of the incensation of the Altar, the Mitre-bearer comes to the Altar with the mitre (precious, if used). After the incensation of the Altar, the first Master of Ceremonies puts the mitre on the Bishop. The Bishop retains the mitre during the washing of the hands by the two Clerks or *familiares nobiles*. The Deacon incenses the Choir immediately after the Bishop, then the Assistant Priest and Subdeacon. He is himself incensed *more solito*. The mitre is removed by the first Master of Ceremonies. If there be no Choir, the Assistant Priest is incensed after the Bishop, then the Subdeacon, and the Deacon may take off the mitre himself at the end of the *Lavabo*, before being incensed himself. After

the washing of the Bishop's hands, the Train-bearer and Mitre-bearer return to the credence table.

79. Before the Preface the Assistant Priest removes the missal from the book-stand and places it closed on the table of the Altar: in its place on the book-stand he puts the canon. If the canon has been on the book-stand already, he places the missal over it for the Secrets. The first Master of Ceremonies takes off the Bishop's zucchetto, and puts it on a salver on the credence table. Towards the end of the Preface the Deacon ascends to say the *Sanctus*: the Subdeacon does not ascend.

80. At the *Quam oblationis*, &c., the Deacon kneels on the edge of the predella behind the Bishop and a little to the right; the Assistant Priest in a like position, a little to the left. The two raise the chasuble at the usual times. The Assistant Priest rises, if necessary, after the Elevation of the Host, and turns the leaf of the canon. The Deacon covers and uncovers the chalice *more solito*. Except when he is performing this duty, his place is behind the Bishop from the time of the consecration until the *Dimitte nobis*, &c. Four, six, or eight torches are held during the Elevation. The Assistant Priest will *never* genuflect, except at the Elevation, and when the Bishop does so.[1]

81. At the *Agnus Dei* the Deacon stands at the right of the Bishop, and the Subdeacon at the right of the Deacon. After the *Agnus Dei* the Subdeacon remains where he is, the Deacon and Assistant Priest genuflect

[1] See note 1, p. 156.

and change places. The Assistant Priest kneels at the right of the Bishop, and, after the first prayer, rises, kisses the Altar with the Bishop, and receives the *Pax*, which he gives to the Choir in the order described, p. 156, n. 125. When he has given it to the Choir, he returns, genuflects, and ascends to the Gospel side, and gives it to the Deacon, who then makes a genuflection with the Assistant Priest, passes to the Bishop's right, genuflects again, and gives the *Pax* to the Subdeacon. The Assistant Priest remains at the canon. The Subdeacon turns to his right, without a genuflection, and gives the *Pax* to the first Master of Ceremonies, who has ascended the predella. The first Master of Ceremonies continues the giving of the *Pax*, as described, p. 156, n. 125.

82. If the Assistant Priest has not returned to the canon in time, the chalice will be uncovered by the Subdeacon: if the Assistant Priest has returned in time, it will be uncovered by the Deacon.

83. The first Master of Ceremonies puts the zucchetto on the Bishop's head after the consumption of the chalice.

84. The Mitre-bearer takes the mitre (precious, if used) whilst the Bishop is receiving the ablutions.

85. The Assistant Priest puts the canon in the middle and the missal on the book-stand. The Deacon administers the wine for the purification and ablution; the Subdeacon the water for the ablution. If the Deacon should happen to be at the book, the Subdeacon performs the last mentioned of his duties.

86. The *Ministri lotionis* get ready during the purification for the washing of the hands.

87. When the Subdeacon has ministered the water for the ablution, he passes to the Gospel side to arrange the chalice. The Assistant Priest at the same time transfers the missal to the Epistle side, and the Bugia-bearer the bugia. The Deacon remains at the right of the Bishop. The Assistant Priest, having put the book-stand on the Altar, retires to the highest step of the Altar at the Epistle side, and to the end of the step which is next the Altar.

88. After the ablution the Deacon puts on the mitre (precious, if used) and proceeds at the right of the Bishop to the Epistle side, where the hands are washed, the Deacon and Assistant Priest holding the towel. The mitre is taken off by the Deacon, and the Bishop reads the *Communio*. The Train-bearer comes again, if necessary, to attend to the train. The Mitre-bearer stands *in plano* on the Epistle side. The Deacon goes behind the Bishop. The Subdeacon having left the chalice on the credence table, goes behind the Deacon.

89. The Bishop goes to the middle, and all proceeds *more solito* until the blessing. The Deacon puts on the mitre (precious, if used) immediately after the *Placeat*, &c. All who are not Canons or Prelates kneel for the blessing: Canons and Prelates bow profoundly. The Deacon, if not a Canon, kneels on edge of the predella in front, and a little to the Epistle side, the Subdeacon a little to the Gospel side, the Assistant Priest on the lateral edge. An Archbishop in his province does not

wear the mitre, but his Cross is held before him by a Clerk in surplice.

90. The mitre is taken off by the Deacon after the blessing, and the Bishop proceeds to read the Gospel, the Assistant Priest and Subdeacon holding the canon, if it be the *Initium Sancti Evangelii* that is to be read. If the Gospel of the day is to be read, the Assistant Priest transfers the missal, whilst the *Ite, Missa est*, or *Benedicamus*, &c., is being answered.

91. Whilst the last Gospel is being read, the Clerks of the vestments take their places one behind the other in front of the faldstool. The Bishop, having finished the Gospel, returns to the middle of the Altar, where the mitre (precious, if used) is put on by the Deacon. The Bishop descends between the Deacon and Subdeacon; the three make the proper reverence to the Cross, then salute the Choir on the Gospel side and on the Epistle side, and go to the faldstool on which the Bishop sits.

92. The Assistant Priest descends by the Gospel side and goes to the credence table to put off the cope.

93. When the Bishop sits, the Clerks of the vestment make a reverence to him all together. The Deacon and Subdeacon put away their maniples, which are conveyed by the Acolytes to the credence table. The Subdeacon takes off the maniple, and the Deacon the mitre. The Deacon, with the aid of the Subdeacon takes off the rest of the Bishop's vestments which are conveyed by the Clerks to the Altar and covered with the veil.

94. The Bishop being unvested, his servant, who has been at the back of the faldstool puts on the mantelletta with the aid of the Deacon and Subdeacon. The Deacon puts on the pectoral cross, and hands the berretta. The servant buttons the train, and the Bishop sits and puts on his berretta. A Clerk puts the cushion on the middle of the lowest step of the Altar.

95. The Deacon and Subdeacon make a reverence to the Bishop and depart to the Sacristy, having made the proper reverence to the Altar and Choir. They put on their berrettas when they leave the Choir, and unvest in the Sacristy. They are followed as at the beginning by the Clerks. At notice from the first Master of Ceremonies the Bishop uncovers, rises, and goes to the middle, kneels on the cushion, and prays for a short time. The first Master of Ceremonies and Assistant Priest kneel *in plano* at his sides.

96. The Clergy kneel in Choir. All rise with the Bishop, who with his Attendants makes the proper reverence before the Altar, salutes the Choir and proceeds to the Sacristy.

97. The Clergy follow the Bishop *seniores priores*. The Bishop salutes the Cross of the Sacristy. He then sits in the arm-chair. The Clergy take off their surplices, and leave, except the Superior of the Church and another Ecclesiastic who are to accompany the Bishop.

98. When the Bishop has taken his seat, the Book-bearer and Bugia-bearer present themselves before him. The Bishop reads the prayers of thanksgiving, during

which time the servant takes off the sandals and buskins and puts on the ordinary shoes.

99. The thanksgiving being finished, the Book-bearer and Bugia-bearer take the canon and bugia to the credence table, having previously made a reverence to the Bishop. The Bishop departs, accompanied by the Superior of the Church and another Ecclesiastic.

100. Sometimes the Bishop makes his thanksgiving at the faldstool. In this case the following is to be observed:—The Bishop sits as soon as he has received the pectoral cross and berretta. The Book-bearer kneels before the Bishop, and the Bugia-bearer kneels at the left of the Book-bearer, or if a Bugia-bearer is not employed, a Clerk hands the bugia to the Assistant Priest. The Bishop commences the prayers of thanksgiving. The Deacon remains standing at the right, and the Subdeacon at the left of the Bishop. The Clerk in surplice who put on the buskins and sandals, goes to the Bishop, accompanied by the four or six Clerks, who kneel in a semicircle in front. The Clerk takes off the sandals and buskins, and the same Clerk or the Bishop's servant, puts on the ordinary shoes. The Clerk conveys the buskins and sandals to the credence, and those who knelt in front depart. When the Bishop has finished the prayers, a Clerk puts the cushion on the middle of the lowest step of the Altar, and the rest proceeds as in nn. 95 and 96. When the Bishop has saluted the cross of the Sacristy, he departs accompanied by the Superior of the Church and another Ecclesiastic.

101. If the Mass be Ferial, as on Quarter Tense, the special ceremonies to be observed may be deduced from Chap. III., p. 176, allowance being made for the usual differences between the Mass of the Ordinary and that of an Extern Bishop.

APPENDIX I.

A SERMON PREACHED IN HIGH MASS SUNG BY THE ORDINARY.

1. If after the singing of the Gospel, a sermon is to be preached, the following is to be observed:—

2. If the Bishop himself preach, he may do so from the throne, if he can be heard by the people; otherwise he preaches from the Altar.

3. If he preach from the throne, he sits after having been incensed by the Assistant Priest; he receives the cloth of gold mitre from the first Assistant Deacon, who also puts on the gremial veil. All sit. If the Assistant Priest intercept the Bishop's view of the people, he changes his position to the left. When the Bishop has taken his seat, he commences his sermon without signing himself, or saying the *Ave Maria*. After the sermon, the gremial is removed by the second Assistant Deacon, the mitre is taken off, and the Bishop rises, and with him all others. The Deacon of the Mass leaves his bench, and goes to the throne, with reverences to the Altar and Bishop. Before the throne, turned to the Bishop, and profoundly inclined, the Deacon sings the *Confiteor*, genuflecting to the Bishop at *Tibi Pater* and *Te Pater*. After the singing, the Bishop sits, and the mitre is put on; all others stand; the Assistant Priest, inclining to the Bishop, asks permission to publish the Indulgence, saying, *Indulgentias, Reverendissime Pater.* The Bishop answers, *Consuetas*, or *Quadraginta dierum.* If the Bishop be a Cardinal, the Assistant Priest says, *Indulgentias, Pater Eminentissime ac Reverendissime;* and Cardinal answers, *Consuetas* or *Centum dierum.* The Assistant Priest then reads from a chart brought by a Clerk, the formula:

"Reverendissimus in Christo Pater et Dominus,

Dominus N., Dei et Apostolicae Sedis gratia hujus sanctae Ecclesiae N. Episcopus (vel Archiepiscopus) dat et concedat omnibus hic praesentibus quadraginta dies de vera Indulgentia in forma Ecclesiae consueta; rogate Deum pro felici statu Sanctissimi Domini nostri divina providentia Papae N., Dominationis suae Reverendissimae et Sanctae Matris Ecclesiae."

4. If the Bishop be a Cardinal, the formula is:

"Eminentistimus ac Reverendissimus in Christo Pater et Dominus Dominus N., tituli Sancti N. Sanctae Romanae Ecclesiae Presbyter Cardinalis N., Dei et Apostolicae Sedis gratia hujus Sanctae Ecclesiae N., Episcopus (vel Archiepiscopus) dat et concedit omnibus hic praesentibus centum dies de vera Indulgentia in forma Ecclesiae consueta; rogate Deum pro felici statu Sanctissimi Domini nostri N. divina providentia Papae N., Dominationis suae Eminentissimae ac Reverendissimae et Sanctae Matris Ecclesiae."

5. At this time the Book-bearer and Bugia-bearer come to the throne.

6. When the Indulgence has been published, the second Assistant Deacon takes off the mitre. Then the Bishop rises, and, with hands joined, recites in a high voice from the book held by the Assistant Priest, the form of absolution, all kneeling except any Prelates and Canons who may be present:

"Precibus et meritis beatae Mariae semper Virginis, beati Michaelis Archangeli, beati Joannis Baptistae, Sanctorum Apostolorum Petri et Pauli et omnium Sanctorum, misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam. R. Amen.

"Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus. R. Amen."

7. The Bishop sits, and the mitre is put on by the first Assistant Deacon. He rises again, and raising his eyes and his hands, which he joins before his face, he takes

the crosier in his left hand, and gives the triple blessing, saying:—

"Et benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti discendat super vos et maneat semper. R. Amen."

8. If the Celebrant be an Archbishop, the Cross-bearer in surplice, brings the cross during the publication of the Indulgence, and kneels on the lowest step of the throne with the figure of the cross towards the Archbishop. The Archbishop does not take the mitre, but before taking the crosier makes a reverence to the cross.

9. The Bishop gives away the crosier after the blessing: he then sits, and the mitre is taken off by the second Assistant Deacon, when he rises, and with him the entire Choir, and Mass goes on. If an Archbishop, after giving away the crosier, he does not sit, as he has not the mitre on.

10. If the Bishop has to go to the Altar to preach, there should be in readiness at the credence table or elsewhere a faldstool, with a cover of the colour of the vestments, and five seats like those of the Assistants at the throne.

11. Whilst the Bishop kisses the text of the Gospel, and is being incensed, two or more Clerks place the faldstool on the middle of the predella of the Altar, and arrange the five stools—three on the right of the faldstool, and two on the left.

12. After the incensation of the Bishop he sits, and the mitre is put on by the first Assistant Deacon. The Assistant Priest remains at the foot of the throne, and the Deacon and Subdeacon of the Mass come before the Altar. The Bishop takes the crosier, and descends from the throne, blessing the Clergy as he passes to the Altar. He is preceded by the Assistant Priest, has the Assistant Deacons at his sides, and is followed by the Train-bearer, the four Insignia-bearers, and the Gremial-bearer.

13. When the Bishop has arrived at the Altar, the

Deacon and Subdeacon take the places of the Assistant Deacons. To avoid confusion in changing places, it would be well that the Assistant Priest should stand at the Gospel side, so as to be next the Bishop on his left when he stands before the lowest step of the Altar; the Deacon should station himself at the left of the Assistant Priest, and the first Assistant Deacon at the left of the Deacon of the Mass; the Subdeacon should stand at the Epistle side, so as to be next the Bishop on his right; and the second Assistant Deacon should be on the right of the Subdeacon.

14. The Bishop makes a reverence before the Altar, without having the mitre removed; all others make the proper reverence. The Bishop ascends, and all sit in the following order:—The Bishop on the faldstool; the Assistant Priest on his right, and, if possible, in the same position as he occupies at the throne; the Deacon at the right of the Bishop; the first Assistant Deacon at the right of the Deacon; the Subdeacon at the left of the Bishop; and the second Assistant Deacon at the left of the Subdeacon.

15. When the Bishop is seated, he gives away the crosier, and the Deacon puts the gremial veil on his knees. If special benches are not provided, the Mitre-bearer, Crosier-bearer, and Train-bearer sit on the side steps at the Gospel side; the Book-bearer, Bugia-bearer, and Gremial-bearer on the side steps at the Epistle side. The Clergy sit. Then the Bishop commences the sermon, without signing himself or saying the *Ave Maria*.

16. The sermon being over, all rise. The Deacon descends from the predella, makes the proper reverence to the Bishop, and, standing on the top step at the Bishop's left, sings the *Confiteor*, turned to the Bishop, and profoundly inclined. The Assistant Priest publishes the Indulgence as above. The Deacon takes off the mitre for the saying of the form of absolution, during which the Assistant Priest holds the book. The Deacon again puts on the mitre for the blessing, the same

variations being observed as have been already described.

17. After the blessing, the Bishop descends from the Altar, and goes to the throne, all things being the same as when he passed from the throne to the Altar. The Bishop sits, and the mitre is taken off, after which he stands, and intones the *Credo*. The Deacon and Subdeacon go to their bench, when the Bishop leaves the Altar.

18. If the Bishop himself does not preach, he delegates another. Strictly speaking, this other should be the Assistant Priest ; but this is not always observed.

19. If the Preacher be the Assistant Priest, he will observe the following :—When the Bishop has been incensed, and is seated, the Assistant Priest ascends to the predella of the throne, and, kneeling (or profoundly inclined, if a Canon) kisses the Bishop's right hand, and asks his blessing, saying, *Jube Domne, benedicere* ; to which the Bishop answers, *Dominus sit in corde tuo et in labiis tuis ut digne et fructuose annunties verba sancta sua In Nomine Patris*, &c., making the sign of the cross over him. The Assistant Priest, still kneeling, or profoundly inclined, asks permission to publish the Indulgence as above. The Assistant Priest becomes erect, and, without again kissing the Bishop's hand, descends from the throne, makes the proper reverence and goes to the pulpit, making a reverence again if he has to pass the Altar. He retains his cope during the entire sermon.

20. When he has ascended the pulpit, which, in the case treated, ought to be at the Epistle side, and so situated that the Bishop can hear the sermon, he makes a reverence to the Altar and the Bishop. He takes a short time to compose himself, and puts on his berretta. After this short pause he takes off his berretta, and makes the sign of the cross ; and, kneeling towards the Altar, says aloud the entire *Ave Maria*, and not the *Regina Coeli*, even in Paschal time. He then rises, puts on his berretta, and commences the sermon.

21. If in the course of the sermon he has occasion to address the Bishop, he takes off his berretta, and makes the proper reverence to the Bishop.

22. When the sermon is finished, the Preacher uncovers and kneels in the pulpit, somewhat turned towards the Altar (or stands profoundly inclined, if a Canon). The Deacon goes before the Altar and reverences it, turns towards the Bishop and repeats the reverence; and remaining in the same place, but turned to the Bishop, sings the *Confiteor*, with hands joined and profoundly inclined. As already stated, the Bishop and all stand during the singing of the *Confiteor;* after the singing the Bishop sits during the publication of the Indulgence; but all others remain standing, except the Preacher, who is not a Canon; he kneels, as stated. The *Confiteor* being sung, the Deacon reverences the Bishop and Altar, and goes to his bench. The Preacher rises, and in an audible voice reads the formula of the Indulgence, (p. 211), after which he descends from the pulpit to the throne. If the Assistant Priest cannot arrive at the throne in time, the Book-bearer holds the book until he arrives. All the rest is the same as if the Bishop preached from the throne.

23. If the Preacher be not the Assistant Priest, the following will be observed:—If the Preacher be a Regular, he should wear the habit of his Order, and a Mendicant should divest himself of his cloak. If the Preacher be a Secular, he wears the surplice. A Canon in his own Church would wear the same habit as in Choir, and his reverence to the Altar and Bishop is a profound bow. Outside Rome it is customary to wear a stole. The pulpit should be entirely bare, however great the festival.

24. When the Gradual is being sung, the second Master of Ceremonies, or a Clerk in surplice, invites the Preacher to come to the Sanctuary, and conducts him to the credence table, where he remains with hands joined, if a Regular; and with berretta in his hands, if a Secular.

He turns towards the Deacon during the singing of the Gospel. He who accompanies the Preacher will have with him the formula of the Indulgence.

25. After the singing of the Gospel and the incensation of the Bishop, the Bishop sits, and all with him. The Assistant Priest goes to his place in Choir, or to the left of the Bishop. The Preacher goes with his Attendant to the throne, making the reverence to the Altar and Bishop. Everything proceeds as in the case in which the Assistant Priest is Preacher, except that when the Preacher descends from the pulpit he does not go to the throne, nor pass again through the Choir, unless there be no other way to the Sacristy, in which case he salutes the Bishop and Altar.

26. If the Preacher be an extern Bishop, he would not go to get the Bishop's blessing, but, having on the mantelletta, would salute the Altar and Ordinary with a bow before going to the pulpit, to which he would be preceded by two Clerks in surplice.

27. If the Ordinary be absent, and the Celebrant of the Mass be an Extern Bishop, the preacher acts as in n. 24. When the Gospel has been sung, he goes before the Altar accompanied by the Clerk, makes the proper reverence, salutes the Choir, and, without asking the Bishop's blessing, goes to the pulpit. If the Ordinary has granted the usual Indulgence, the Preacher publishes it as above, but the *Confiteor* is not sung, nor does the Bishop sing the *Precibus*, &c.

APPENDIX II.

COMMUNION OF CLERGY IN HIGH MASS SUNG BY THE ORDINARY.

1. A ciborium is prepared on the credence table, with a sufficient number of particles. The Communion cloth is also prepared, and stoles in sufficient number for the Priests who are to communicate. Also, if the Purification after Communion be usual, several glass vessels with wine and water, and napkins. There should be a chart, with the music of the *Confiteor*, if necessary, and another with the *Misereatur*, &c.

2. The Subdeacon, having brought the chalice to the Altar for the Offertory, goes back to the credence table for the ciborium, or, which would be better, the ciborium is brought to the Altar by the second Master of Ceremonies or Sacristan after the Subdeacon.

3. The Deacon, before giving the paten to the Bishop, takes the ciborium in his right hand, and puts it on the corporal at the right side; and, holding it with his left hand, removes the cover with his right, and places it outside the corporal on the right side. He then takes the paten with the Host, and gives it to the Bishop with the *oscula*. He takes the ciborium in his right hand, and raises it to the height of the paten, and holds it in this position until the Bishop has offered the Host.

4. When the Bishop puts down the paten and Host, the Deacon puts down the ciborium on the corporal in the middle, but behind the place in which the chalice is to be. The Deacon covers the ciborium.

5. At the *Quam oblationem* the Deacon goes to the right of the Bishop, and with his right hand removes the ciborium to the right of the chalice, and takes off the cover, which he places outside the corporal.

6. The Bishop consecrates, elevates, puts the Host

on the corporal, and genuflects; the Deacon then rises covers the ciborium, and replaces it behind the chalice.

7. The Torch-bearers remain until the distribution of Communion has been finished.

8. The Bishop gives the *Pax* in the usual way to the Assistant Priest and Assistant Deacons, but to the Deacon and Subdeacon after Communion, as described below, n. 13.

9. A little before Communion two clerks in surplice go to the credence table and take the Communion cloth, genuflect before the Altar, and kneel on the end of the lowest step.

10. Some Ecclesiastics in Holy Orders take the vessels with wine and water, and towels for the Purification of the Communicants, if usual, and stand *in plano*, at the Gospel side, according to Martinucci, though the Ceremonial and Pontifical expressly mention the Epistle side as the place where these ministers are to stand.

11. The Book-bearer takes from the credence table the chart with the *Misereatur*, &c., and stands at the Gospel side of the Altar *in plano*.

12. After the Bishop has taken the chalice, the Deacon covers it with the pall, and moves it to the Gospel side of the corporal; he genuflects, takes the ciborium, moves it to the middle of the corporal, and uncovers it. The Bishop, Deacon, and Subdeacon, genuflect. The Bishop takes two particles and places them on the paten. The Deacon again covers the ciborium.

13. The Deacon and Subdeacon kneel on the edge of the predella, in the middle; the former on the right of the latter. The Bishop genuflects, takes the paten in his left hand, one particle in his right, and turns to the Deacon and Subdeacon. Without saying *Misereatur*, &c., or *Ecce Agnus Dei*, &c., or *Domine non sum dignus*, &c., he gives Communion to the Deacon, making the sign of the cross with the particle, and using the form

Corpus Domini, &c. The Deacon kisses the hand before receiving, then receives, rises, and kisses the Bishop's left cheek, except on Holy Thursday, when this is not done. The Bishop, if this kiss is given, says, *Pax tecum;* and the Deacon answers, *Et cum Spiritu tuo.* The Subdeacon is communicated in the same manner.

14. The Bishop turns to the Altar and puts the paten on it. The Deacon and Subdeacon go for the Purification, if usual.

15. Meanwhile the Communicants descend from the stalls, and kneel in the middle of the Sanctuary, unless it be too small, in which case they kneel in their stalls.

16. The Deacon returns to the Altar, and stands at the Epistle side, on the highest step near the corner of the Altar. The Subdeacon stands at the Gospel side, in the same position; and the Bishop, after genuflecting, turns to the Communicants, being a little towards the Gospel side, that he may not have his back to the Blessed Sacrament.

17. The Assistant Priest leaves the Altar, so as not to be in the way of the Bishop and Subdeacon, but he attends to the card of absolution held by the Book-bearer, as below.

18. The Deacon, being inclined, sings the *Confiteor*, getting the card, if necessary, from a Clerk, who takes it again, after the singing, and conveys it to the credence table.

19. Towards the end of the *Confiteor*, the Assistant Priest, with the Book-bearer and Bugia-bearer, ascends to the Bishop. The Assistant Priest points out the *Misereatur*, &c.

20. When the Deacon has sung the *Confiteor*, the Bishop recites, in a clear voice, the *Misereatur*, &c., *Indulgentiam*, &c. The Book-bearer and Bugia-bearer retire, and put the card and bugia on the Altar at the Gospel side. The Assistant Priest withdraws outside the predella, standing, if he is not to communicate, as those in Choir stand who are not to communicate; but if he

is to communicate, he kneels in his place; and the Book-bearer and Bugia-bearer kneel in their places, if they are to communicate.

21. The Bishop turns to the Altar; the Deacon passes to his left, on the Gospel side; the Subdeacon to his right, on the Epistle side; and the three make a genuflection together.

22. The two Clerks, with the Communion cloth, ascend, and kneel on the sides of the predella and extend the cloth.

23. The Deacon uncovers the ciborium, and takes it with both hands—the right under the cup, and the left under the foot; the Subdeacon takes in his right hand the paten without the purificator. The Bishop, Deacon, and Subdeacon, turn to the Communicants. The Bishop, with hands joined, turns by the left, lest he have his back to the Blessed Sacrament, held by the Deacon. The Deacon holds the ciborium before the Bishop, when he is about to take a particle, and draws it towards his breast when the Communicant is about to kiss the ring. The Subdeacon holds the paten under the Communicant's chin, and takes it away after the Communion of each.

24. When the Bishop has turned to the Communicants, all rise, and the two first ascend, and kneel on the edge of the predella.[1]

25. The Bishop, without[2] saying, *Ecce Agnus Dei*, &c., *Domine non sum dignus*, &c., takes a particle, and making with it the sign of the cross, administers Communion to the first, who, before receiving, kisses the Bishop's hand (and, if a Prelate, the Bishop's left cheek, after having received, except on Holy Thursday,

[1] They ascend one by one according to the Ceremonial: "*Convenienter debent singuli . . . accedere.*"

[2] So Martinucci; but De Herdt, who quotes the C. S. R., says that these are to be said *more solito*, except for the Communion of newly ordained Priests. If said, the Communicants do not rise until the Bishop has finished them.

as above). The same is to be observed for all the rest.

26. The Clergy will observe the order of precedence laid down for the distribution of candles and palms, which is as follows:—Those who are *sacris vestibus induti*—the Assistant Priest, Assistant Deacons, and Canons—receive first.[1] The others approach in order of seniority. The first two genuflect, ascend, kneel, and receive, then separate and descend. The second two genuflect, when the first two separate to descend; then ascend, kneel, and receive. When the second two have ascended, the third two take their place, and genuflect with the first two, who have now descended, the four being in a line. The first two then retire, and stand in Choir; and so on.

27. Care ought to be taken to supply for those who are attending to the Purification, if there be such, until they have received Communion in their proper order; also for the Torch-bearers, who during the time of Communion remain kneeling at the sides of the Altar so as not to impede the Communicants.

28. A Prelate, who is not a consecrated Bishop, may be present, and wish to communicate. If he be a Priest or Deacon, he goes and puts off his mantelletta at the credence table, and puts on over his rochet, a surplice and stole, *more Sacerdotali* or *Diaconali*. So Martinucci, but De Herdt holds that he may receive with stole over the mozzetta or mantelletta. He receives after the Canons who are *parati* and kisses the Bishop's hand and cheek. The Canons who are *parati* also kiss the hand and cheek, the rest of the Clergy only the hand.

29. If the Bishop wishes to give Communion to the people, he descends from the Altar, and goes to the balustrade of the Sanctuary. If there be a Communion

[1] Those priests who are *parati* without the stole, do not put on a stole to communicate, as the stole is never put over the cope, chasuble, or dalmatic. All Priests who are only in the *habitus choralis* put on stoles.

cloth attached to the balustrade, the Clerks, who hold the Communion cloth, may retire; otherwise, they accompany the Bishop, and continue to hold the cloth, moving with the Bishop, if necessary. The Deacon continues to hold the ciborium, and the Subdeacon the paten. The Torch-bearers also go to the balustrade, and take their places at the side of the Bishop; all others remain at the Altar. Communion is given as usual, each one kissing the Bishop's hand before receiving.

30. When Communion has been finished, the Bishop and others return to the Altar, the Deacon and Subdeacon still retaining the same positions with respect to the Altar, *i.e.*, the Deacon being on the Gospel side, and the Subdeacon on the Epistle side.

31. When they have arrived at the Altar, the Deacon puts the ciborium on the middle of the corporal, and the Subdeacon the paten near the chalice, at the Gospel side. If there be any particles in the ciborium, a genuflection is made by all. The Deacon passes to the right of the Bishop, and the Subdeacon attends at the right of the Deacon. The Assistant Priest returns to the missal.

32. If any particles remain, they are consumed by the Bishop, who afterwards purifies the ciborium, and also the paten, if necessary.

33. The Torch-bearers rise and, making a genuflection to the Altar and a salutation to the Choir, retire to put aside the torches.

34. The second Master of Ceremonies or Sacristan takes the ciborium to the credence table after the purification of it, and the Mass proceeds.[1]

35. Communion of the Clergy in High Mass sung by a Bishop who is not the Ordinary is as follows:— The function proceeds as above as far as the consumption of the Precious Blood. After the consumption, the Deacon covers the Chalice and uncovers the Ciborium. The Bishop, Assistant Priest, Deacon, and Subdeacon genuflect. The Deacon goes to the highest step of the

Altar at the Epistle side; the Assistant Priest stands also on the highest step at the same side, and on the right of the Deacon; the Subdeacon goes to the highest step at the Gospel side, and faces the Deacon; the Bishop turns somewhat towards the Communicants.

The Deacon sings the *Confiteor*. The Bishop says the *Misereatur* and *Indulgentiam*.

If the Sacred Ministers are to receive, they kneel on the predella in the middle. If the Assistant Priest receive, he kneels at the right of the Deacon, otherwise he stands in the place assigned to him above.

The Bishop takes the Ciborium, and sings the *Ecce Agnus Dei*, &c., and *Domine non sum dignus*, as usual. The Assistant Priest, Deacon and Subdeacon then kiss the hand, but not the cheek, of the Bishop. The Deacon goes to the right of the Bishop to hold the patten; the Subdeacon to the left; the Assistant Priest to the highest step at the Epistle side. The rest is the same as above.

APPENDIX III.

THE PUBLICATION OF THE INDULGENCE WHEN THERE IS NOT A SERMON.

When there is not a Sermon, the Indulgence is published immediately after the last blessing. The Assistant Priest, standing at the Epistle side on the predella, asks permission, and publishes it as described, The *Confiteor* is not sung, nor does the Bishop say the *Precibus*, &c., but goes on with the Mass *more solito*.

APPENDIX IV.

THE PAPAL BLESSING WITH PLENARY INDULGENCE, GIVEN AFTER PONTIFICAL MASS.

This is a blessing which Ordinaries who have the special faculty from the Holy See give on Easter-Sunday, and another day, which is left to their own choice. Of course, it may also be given outside these two occasions, when the Holy See grants permission. About this blessing, the Constitution of Clement XIII., *Inexhaustum indulgentiarum thesaurum*, was published on the 3rd of September, 1762, and in it the rite and form of the blessing are prescribed. The same rite and form is given at the end of some of the Roman Pontificals, and is as follows:—

"Ritus et forma, a Patriarchis, Primatibus, Archiepiscopis et Episcopis pro impertienda Benedictione, una cum plenaria Indulgentia post Missarum solemnia, triplici signo crucis emisso, et in Episcopali throno cum mitra ceterisque sacris paramentis iudutis, circumstantibus ministris, adhibendus, quod congrue de Praelatis inferioribus intelligatur, talis esse debet.

"Expleta in utraque solemnitate Missae solemnis celebratione, in primis alta voce per ministrum superpelliceo indutum legantur litterae Apostolicae, quibus Indulgentia plenaria conceditur, una cum potestate Benedictionem Apostolicam super populum effundendi, ut de delegatione astantibus constet, et concessio ex latino sermone in vulgarem ad populi intelligentiam translata recitetur. Postea Episcopus surgens, juxta Ritum in Caeremoniali Episcoporum expressum, dicet.

"*Precibus et meritis beatae Mariae semper Virginis, beati Michaelis Archangeli, beati Joannis Baptiste et sanctorum Apostolorum Petri et Pauli et omnium Sanctorum.*

"*Misereatur vestri omnipotens Deus, et dimissis omnibus peccatis vestris, perducat vos Jesus Christus ad vitam aeternam. R. Amen.*

"*Indulgentiam, absolutionem et remissionem omnium peccatorum vestrorum, spatium verae et fructuosae poenitentiae, cor semper poenitens, et emendationem vitae, perseverantiam in bonis operibus tribuat vobis omnipotens et misericors Dominus. R. Amen.*

"*Et benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti descendat super vos et maneat semper. R. Amen.*

"Demum post impertitam benedictionem, publicabitur latino, et vernaculo idiomate concessio plenariae Indulgentiae, sequenti forma:

"*Attentis facultatibus a Sanctissimo in Christo Patre et Domino nostro Domino N. divina providentia Papa N. in enuntiatis Apostolicis litteris expressis, datis Reverendissimo Domino, Domino N. Dei et Apostolicae Sedis gratia hujus sanctae N. Ecclesiae Antistiti, eadem Dominatio sua Reverendissima, Summi Pontificis nomine, dat et concedit omnibus hic praesentibus vere poenitentibus et confessis ac sacra communione refectis Indulgentiam plenariam in forma Ecclesiae consueta: rogate igitur Deum pro felici statu Sanctissimi Domini nostri Papae, Dominationis suae Reverendissimae et sanctae Matris Ecclesiae.*"

De Herdt has the following remarks on the above:—

"(1). The Bishop himself must celebrate the Mass, otherwise he cannot give the blessing on that day.

"(2). *Cum mitra caterisque sacris paramentis* does not mean that he retains the chasuble, dalmatic, and tunic, but that he is vested in the sacred vestments in which he usually gives blessings, *extra Missam*, i. e., in stole and cope. Hence the chasuble, dalmatic, and tunic are to be taken off, and the cope put on.

"(3). *Circumstantibus ministris*, i. e., the Assistant Priest, Assistant Deacons, and inferior Ministers, the Deacon and Subdeacon of the Mass retiring to their bench when they have taken off the Bishop's chasuble, dalmatic, and tunic, and put on the cope.

"*Circumstantibus* does not mean that they stand the whole time, but that they give the usual assistance. They may sit during the reading of the *litterae Apostolicae*, but they stand during the rest of the ceremony

"(4). *In utraque solemnitate*, i. e, on Easter Sunday, and the other day to be chosen by the Bishop, so that he cannot give the blessing outside these two days, nor twice on the same day.

"(5). The *litterae Apostolicae* is to be read *per ministrum superpelliceo indutum*, therefore not by the Assistant Priest, but an inferior Minister; the concession of the Indulgence, *Attentis facultatibus*, &c., is read by the same Minister.

"(6). The *litterae Apostolicae* is to be read entire first in Latin, and then in the vernacular; however, for gaining the Indulgence this is not absolutely necessary, as, according to the Congregation of Indulgences, the fact of delegation is sufficiently evident from the formula, *Attentis facultatibus*, &c.

There is no special place specified for the reading; nor is it necessary to read first in Latin among the the Clergy, and then go among the people for the reading in the vernacular. The reading may be done in both languages from the same place, provided both people and Clergy can hear.

"(7). *Juxta ritum in Ceremoniali Episcoporum expressum*, i.e., the *ritus* is that of the Caeremoniale, but the *words* are different. The rite is as follows:—The Bishop sits with mitre during the reading of the *litterae Apostolicae*. Then the Bishop's mitre is taken off, and he rises, and, turned to the people, reads or sings, *Precibus*, &c. This being finished he gets the mitre, and raising his eyes and hands, which he joins before his face, he takes the crosier in his left hand, and blesses the people, saying, *Et benedictio*, &c."

If the Celebrant be an Archbishop, the same differences would be observed as p. 213, n. 8.

Whilst the granting of the Indulgence is being published after the blessing, the Bishop sits with mitre, the rest standing. When the publication has been finished, the Deacon and Subdeacon return to the throne and unvest the Bishop.

APPENDIX V.

The following notes, taken from Pustet's *Ritus Ordinum Minorum et Majorum*, contain, in a convenient form, all the decrees of the S.C.R. which refer to Ordination. We think it more useful to give these notes than the decrees themselves.

ADNOTATIONES EX DECRETIS S. CONGREGAT. RITUUM.[1]

I. De ordinibus conferendis in genere.

1. *Canonici teneantur ministrare, assistere et inservire archiepiscopo Ordinationes tam intra quam extra ecclesiam cathedralem celebranti, dummodo in Cathedrali tot canonici et ministri remaneant, qui satis sint ad divina officia celebranda.* 7 Jul. 1612 in u. Elboren., et 16 Sept. 1645 in v. Grosset.—*Ad praefatam* autem *assistentiam teneantur canonici praedicti, quando solemniter in cantu inter divina officia fiunt Ordinationes; si vero fiant privatim, tres tantum ex ipsis debent episcopo inservire.* 7 Dec. 1658 Civit. Ducal.—Ad dubium, an canonici cathedralis ecclesiae possint compelli assistere et inservire episcopo Ordinationes habenti in palatii episcopalis sacello? *dispositio S. Concilii Tridentini Sess. XXIII. de Reform. cap. VIII. omnino servanda est.* 9 Jun. 1696 in u. Sarnen.—Episcopo vero extra civitatem Ordinationes et alias functiones exercenti canonici ecclesiae cathedralis *non tenentur* assistere 23 Mart. 1686 in u. Nolan. ad 3.

2. *Quando episcopus facit Ordinationes generales, vel alias functiones episcopales, si illas solemniter cum Missa cantata celebret, idem ordo servandus est et iidem assistentes episcopo inservire et ministrare debent, qui in Missis solemnibus ministrare solent. Si vero episcopus dictas functiones sine Missa solemni facere voluerit quia etiam tunc erit omnibus paramentis pontificalibus indutus, conveniens est, ut iidem, vel illis impeditis saltem duo alii canonici* ecclesiae cathedralis *parati assistant, praeter Archidiaconum qui vocat ordinandos, et Presbyterum qui de libro serviat,*[2] *et alios Presbyteros, qui juxta formam Ponti-*

[1] Ex editione Ratisbonensi Manualis Ordinandorum.

[2] Hic Presbyter nullus alius est, nisi Presbyter assistens, de quo

ficalis in Ordinationibus requiruntur. Alii vero canonici ad publicas Ordinationes, quae sine Missa cantata fiunt, in habitu canonicali assistere poterunt. 19 Mai. 1607 in u. Placent. ad 2; 17 Jun. 1606 in u. Barbast.

3. Ad quaestionem, quomodo in Missa Ordinationis lecta sine cantu duo canonici assistentes et archidiaconus parati esse debeant, et utrum interesse etiam debeat presbyter assistens in pluviali, respondit *servetur Caeremoniale Episcoporum lib. I., cap. VII.*[1] 6 Sept. 1834 in u. Pis.

4. Episcopus *suffraganeus non debet uti baculo pastorali, nisi quando tenuerit Ordinationes, vel alias functiones fecerit, in quibus juxta regulas libri Pontificalis eo uti debet et necesse est. In Ordinationibus*[2] *clericorum dignitates et canonici tenentur assistere episcopo suffraganeo in habitu canonicali, quando legitime non erunt impediti, et ex eis sacra sumere debent paramenta tot dignitates et canonici, quot necessarii erunt juxta rubricas Pontificalis et formam actus, quem dictus episcopus suffraganeus exercet.* 1 Sept. 1607 in u. Brachar.

5. In Ordinatione solemniter facienda, accedente episcopo a sede ad altare pro Ordinibus conferendis, *convenientius ei ministratur per diaconum evangelii et subdiaconum, quia ipsi sunt qui ministrant, alii vero diaconi, solummodo dicuntur assistentes.* 19 April 1681 in u. Cesenat. ad 5.

in Caerem. Epist. lib. I., c. VII.: ubi describitur modus, quo de libro servire debet. Ceterum adest minister clericus, qui proprie librum sustinet.

[1] Hic agitur de munere Presbyteri assistentis, qui debet esse dignior ex presbyteris, tam canonicis quam dignitatibus: nec refert quo nomine nuncupetur, an archidiaconus, an archipresbyter. Ejusmodi Presbyter assistens semper suo munere fungi debet, quando Episcopus pontificaliter paratus Missam celebrat. Quum vero juxta decretum d. 19 Mai. 1607 superius relatum, duos canonicos diaconorum assistentium munus agentes, paratos esse conveniat, idcirco etiam Presbyterum assistentem de quo ibidem et absque dubio etiam in citato decreto d. 7 Dec. 1658 sermo, paratum accedere aequum est. Idem censendum videtur de Archidiacono; nihil vero impedire videtur, quominus Archidiaconus simul munus Presbyteri assistentis gerat. Parantur vero amictu supra rochettum et Presbyter assistens pluviali, diaconi assistentes dalmaticis. Si vero Ordinatio privatim in aliquo sacello, non publice in ecclesia peragitur nulla ratio jubere videtur, quod tres canonici parati assistant.

[2] Intelliguntur Ordinationes publicae et solemnes.

6. Non licet sacras *generales* Ordinationes extra Cathedralem ecclesiam peragere. 16 Sept. 1747 in u. Avenion. ad 2. In Ordinatione generali *servatur Pontificale cum Missa solemni in altari majori, praesente Clero.* 6 Sept. 1698 in u. Velitern. ad 3.

7. *In ordinatione privata possunt accendi quatuor cerei in altari, ut in rubrica;*[1] *sed in ecclesia et publica Ordinatione septem ut in Missa pontificali.* 21 Nov. 1831 in u. Mars. ad 8.

8. Missa ad Ordines celebrandos, etiamsi Ordinationes non sint generales, sed particulares, ut de diaconatu aut presbyteratu solum, *in temporibus* debet esse, *de feria; extra tempora, de festo currenti* 28 Sept. 1675 in u. Compostell. ad 7.—*In Ordinum collatione diebus a jure statutis dicatur semper Missa de feria occurrente, non autem de Sancto, qui forte diebus illis occurreret.* Quod decretum etiam comprehendit casum, quo Missa privatim et sine cantu ab episcopo Ordines conferente dictis diebus celebretur. 21 Mart. 1744 in u. Pergem. ad 2; 11 Jul. 1739 in u. Neriton. ad 3.

9. *In Ordinationibus quae fiunt sabbato quatuor temporum, tametsi occurrat aliquod festum duplex, Missa celebrari debet de feria cum oratione pro ordinandis, et reliquis suffragiis, sine commemoratione Sancti currentis. Missa prout jacet, ac si non esset festum duplex, est celebranda.* 26 Jan. 1658 in u. Conchen. ad 1. 27 Aug. 1707 in u. Brachar. ad 1.

10. Occurrente festo semiduplici vel duplici cujuscumque classis aut solemnitatis in sabbato quatuor temporum, aut ante dominicam Passionis, *Missa pro expleuda generali Ordinatione est dicenda de tempore, non omissa tamen, justa rubricarum dispositionem, illa de festo occurrente.* 30 Jan. 1731 in u. Astoric. ad 1-3.

11. Non licet episcopo die sabbati sancti Ordines conferre, Sacrum privatim peragendo in proprii palatii sacello vel alibi. 18 Mart. 1702 in u. Mazar. Quod si indultum aut necesse fuerit, *pro collatione sacrorum Ordinum in sabbato sancto Missa incipienda est a prophetiis* 21 Mart 1744 in u. Bergom. ad 1: 28 Jul. 1821 in u. Dub. ad 2.

12. Si episcopo detur facultas conferendi Ordines sacros diebus festivis, potest illos conferre in diebus Apostolorum, ceterisque per apostolicam sedem abrogatis. Pariter hisce diebus, *sed mane tantum*, licet conferre etiam Ordines minores. 12 Nov. 1831 in u. Mars. ad 1: 18 Febr. 1843 in u. Anicien,

[1] Pro ordinatione unius Subdiaconi.

13. Etiam quando unus in episcopali sacello ordinatur. palam interdicere debet episcopus per unum ex suis, sicut habetur in Pontificali Romano: "Ne quis accedat irregularis." 25 Sept. 1852 in u. Venet. ad 4.

II. De Ordinibus minoribus.

1. Rubrica Pontificalis: "Minores ordines possunt conferri in Dominicis et festis duplicibus," quoad ultima verba ita intelligenda est: *Minores ordines conferri possunt in festis de praecepto, vel in festis duplicibus, quae erant de praecepto ante reductionem.* 16 Mart. 1833 in u. Claremont.; 23 Mai, 1835 in u. Quebec ad 4; 7 Dec. 1844 in u. Sen.

2. Ad quaestionem, utrum minores ordines post meridiem feriae VI. ante sabbatum Ordinum conferri possint, *servanda est resolutio S. Congregationis Concilii, quae sub die* 13 *Aprilis* 1720 *in Portallegren. simili dubio respondit: Affirmative quoad primam Tonsuram: et quoad ceteros minores ordines consuetudinem immemorabilem tolerari posse, sed expedire, ut episcopus se conformet Pontificali Romano tit. de min. Ordinibus.* 11 Mart. 1820 in u. Civitaten. ad 11.

3. Non possunt eodem die conferri ordines minores et subdiaconatus, nisi adsit consuetudo, quae est probanda per episcopum. S. Congr. Concil. in Calagurit. 28 April. 1694, 7 Mai. 1707, 21 Febr. 1728. (Ferraris "Biblioth." ad v. "Ordo," art. II. n. 17.)

§ 1. *De Tonsura.*

1. Antequam tonsurandi nominatim vocentur a notario *juxta morem generalem* archidiaconus eos invitare *potest* dicens: "Accedant qui promovendi sunt ad Tonsuram." 12 Nov. 1831 in u. Mars. ad 2.

2. Verba: "Dominus pars." etc., in collatione primae Tonsurae *proferat* etiam episcopus *juxta morem.* Ibid. ad 3.

3. Archidiaconus quum completa Ordinatione ordinatis suggerere debeat, ut recedant ad loca sua, utatur verbis: "*Ad loca vestra*" *vel similibus.* Ib. ad 4.

4. *Non licet, immo omnino prohibendum* est, quod archidiaconus alterve imponat superpelliceum clericis ordinatis ad primam Tonsuram in primo ingressu pro exercendo eorum munere. 15 Sept. 1640 et 23 Mart. 1641 in u. Castellanet.

5. *Rochettum non est vestis sacra adhibenda in administratione Sacramentorum, ac proinde tum ad ea administranda*

tum ad suscipiendam primam Tonsuram et minores Ordines necessario superpelliceo utendum. 10 Jan. 1852 in u. Cenoman. ad 5.

6. Tonsura non est conferenda tondendo comam fictam. 23 Sept. 1846 in u. Rom.

§ 2. *De Ordinatione Ostiariorum.*

1. *Quamvis una clavis esse possit materia sufficiens pro Ordinatione ostiarii, servanda tamen est rubrica, quae praecipit claves esse tradendas, quae sive argenteae sint sive ferreae, sive ligneae, dummodo aptae sint ad aperiendum, constituunt materiam remotam hujus ordinis.* Ordinandi ostiarii debent singuli successive tangere claves, sed sufficit plures simul tangere, et super duos vel tres aut quatuor simul tangentes materiam proferre formam Ordinationes, *dummodo qui simul ordinantur ostiarii tangent manu dextera claves. dum episcopus profert formulam*: "Sic agite etc." 11 Mart. 1820 in u. Civitaten. ad 7.

2. Archidiaconus *tenetur*, quando habentur Ordinationes clericorum, *per semitipsum onus explere ducendi* ad portam ecclesiae promotos ad Ostiariatum. 14 Nov. 1676 in u. Bitunt. ad 4.

3. Quando Ostiarius, archidiacono comitante, claudit et aperit fores ecclesiae, *non est stricte necessarium*, ut claudat et aperiat etiam cum clavi, praesertim si in foribus oratorii, ubi confertur ordo, non adsit clavis. 12 Nov. 1831 in u. Mars. ad 5.

§ 3. *De Ordinatione Acolythorum.*

1. Instrumentum "bugia" de candela serviens episcopis ad librum, *non* potest esse materia ordinis Acolythorum loco candelabri seu ceroferarii. 8 Jun. 1709 in u. Brachar. ad 5.

2. "Amen" quod Pontificale praescribit respondendum in traditione vel materiae, vel sacrorum indumentorum in Ordinatione; *juxta consuetudinem* dicendum est *ab ordinando.* 12 Nov. 1831 in u. Mars. ad 6.

III. De Ordinibus majoribus.

§ 1. *De Ordinatione Subdiaconi.*

1. Quum ordinandi ad Litanias Sanctorum se prosternunt, tenentur secum in brachiis sacra paramenta deferre, neque possunt ea in partem relinquere et postea reassumere. 7 Sept., 1850 in u. Veron. ad 20.

2. Quum Pontificale Romanum, antequam dicantur Litaniae subdiaconandos collocet coram Pontifice genuflexos, et postea diaconandos contra eorum epistolae, presbyterandos vero contra faciem Pontificis ad medium altaris, *possunt* his accedentibus presbyteris *subdiaconandi statui contra eorum evangelii*. Rursus, quum legatur ibidem in Pontificali: "Omnes ordinandi prosternunt se," vox *omnes* intelligitur *tam de presbyteris et diaconis, quam de subdiaconis*. 19 April 1681 in u. Cesenat. ad 4.

3. In Litaniis Sanctorum recitari debent preces pro arcendo flagello terraemotus, peste, fame et bello, *et ponendae sunt post versum: "A fulgure et tempestate."* 11 Sept. 1847 in u. Veron. ad 1.

4. *In Ordinatione subdiaconorum* sufficit quod simul tan gant plures calicem cum patena, *siquidem juxta Pontificales rubricam, super duos vel tres simul manu dextera tangentes calicem cum patena potest ab episcopo proferri forma*: "*Videte etc.*" 11 Mart. 1820 in u. Civitaten. ad 7.

5. Quum in sacra ordinatione episcopus imponit ordinando amictum in capite, idem amictus *post impositionem dimittendus* est *super scapulas*. 11 Sept. 1847 in u. Veron. ad 2.

6. In Missa in qua uni tantum confertur ordo subdiaconatus aut diaconatus, *non* debet promotus subdiaconus cantare epistolam, et diaconus evangelium, ut sit in Ordinationibus generalibus. 27 Aug. 1707 in u. Brachar. ad 3.

7. Si Missa Ordinationis non fiat in cantu, subdiaconus et diaconus *legant* epistolam et evangelium, *dum episcopus legit*, 12 Nov. 1831 in u. Mars. ad 9.

8. Quando Ordines conferuntur sine cantu, subdiaconus ex noviter ordinatis, postquam epistolam legerit, *non* debet deosculari manum episcopi stantis ad altare.[1] 25 Sept. 1852 in u. Venet. ad 5.

9. Ad quaestionem, an in Ordinatione generali quae fit sabbato sancto, facienda sit monitio promovendis ad subdiaconatum ante Litanias, *servetur Pontificalis hujus diei rubrica* quae ejusmodi monitionem non dicit ante Litanias ponendam. 28 Jul. 1821 in u. Dubior. ad 4. In privata etiam ordinatione quae fit sabbato sancto, unius tantum subdiaconi, monitio facienda est, servata Pontificalis rubrica, non secus ac in ordinatione generali. Ibid. ad 5.

[1] Videtur semper esse de Ordinatione privata vel in Missa sine cantu.

§ 2. *De Ordinatione Diaconi.*

1. *Archidiaconus Cathedralis assistens episcopo habenti Ordinationem generalem ministrare debet capite detecto, praecipue quando suas facit instantias, recitando illa verba juxta Pontificale Romanum, videlicet:* "Reverendissime Pater, postulat sancta mater Ecclesia;" *non autem cum bireto.* 28 Febr. 1671 in u. Muran.

2. Quando Ordines conferuntur sine cantu, Diaconus ex noviter ordinatis, antequam Evangelium legat, *non* debet, dicto "Munda cor meum" benedictionem petere et manum episcopi stantis ad altare deosculari, ut sit in Missis cantatis a simplici sacerdote; et *ab episcopo* post Evangelium hujus Missae lectae *osculandum est suum Missale*, hoc est, quo ipse usus est, non quo usus est Diaconus in evangelii lectione. 25 Sept. 1852 in u. Venet. ad 5.

§ 3. *De Ordinatione Presbyteri.*

1. *Quaestioni* utrum canonici sacerdotes praesentes in Ordinatione in habitu canonicali, manus imposituri super ordinandos ad presbyteratum, debeant accipere stolas, *provisum* est *per Pontificale Romanum de Ordinatione presbyteri; iidemque sacerdotes canonici juxta praxim Archibasilicae Lateranensis* non debent, cappa vel mozzetta depositis, induere superpelliceum (ut accipiant stolam). 12 Sept. 1857 in u Moulin. ad 4. 11. **(Ex Anal. Jur. Pont. Ser. III., p. 351.)**

2. *Verba Pontificalis Romani in ordinatione presbyteri:* "Idem faciunt post eum (episcopum) omnes sacerdotes," *intelligi possunt moraliter, juxta tamen locorum consuetudinem servata rubrica quoad paramenta et stolas.* 28 Jul. 1821 in u. Dub. ad 6.

3. *In ordinatione presbyterorum praxis servanda est ecclesiae Romanae, quae manus ordinandis imponit in prima tantum oratione:* "Oremus, fratres carissimi etc.," et non amplius in sequenti oratione: "Exaudi nos etc." 18 Febr. 1843 in Anicien.; 14 Mart. 1861 Briocen. ad 1.

4. *In ordinatione presbyterorum* non pluribus simul, sed *cuilibet tradendus est calix cum vino et aqua, et patena cum hostia, et cuilibet formula repetenda est in singulari;* "*Accipe potestatem etc.*" 11 Mart. 1820 in u. Civitaten. ad. 7.

5. Tolerari potest usus, ut una tantum candela accendatur, quae a singulis ordinatis episcopo offeratur post Offertorium. 12 Nov. 1831 in u. Mars. ad 7. *Sufficit* etiam, *ut unus ex*

ordinatus in quolibet Ordine accensum offerat cereum juxta consuetudinem. 7 Dec. 1844 in u. Patav. ad 5.

6. Presbyteri ordinandi *tenentur solum ad* "*Suscipe, sancte Pater*" inchoare Missam cum celebrante et ordinante episcopo. 20 Sept. 1749 in u. Jaurin. ad 1.

7. Presbyteri ordinandi debent legere Missam *non* stantes, sed in terra genuflexi. Ibid. ad 2.

8. Presbyteri ordinandi *non* debent omnes illas, quas episcopus ordinans in Missa facit actiones, et ipsi facere, adeoque non debent cruces manu super oblata peragere etc, Ibid. ad 3.

9. Si Ordinatio presbyteri fiat in cantu, praefatio et alia quae cantantur ab episcopo, *sine cantu legenda* sunt ab Ordinatis.[1] 12 Nov. 1831 in u. Mars. ad. 11.

10. Diaconi et subdiaconi in sacra Ordinatione dicere debent "Confiteor" *post Communionem presbyterorem.* 12 Nov. 1831 in u. Mars. ad 10.

11. In Communione quae confertur ab episcopo in ordinum collatione verba: "Ecce Agnus Dei," etc., et "Domine, non sum dignus," etc. *quod presbyteras tantum in Ordinatione habita sunt reticenda, in aliis vero casibus semper proferenda.* 11 Febr. 1702 in u. Lerien. ad 4; 7 Mai 1853 in u. Grosset. ad. 3.

12. In Communione Ordinandorum, si communicentur etiam ordinati in Minoribus, episcopus debet uti forma:[2] "Corpus D.N.J.C. custodiat te in vitam aeternam." 12 Nov. 1831 in u. Mars. ad 16.

13. *Non est necesse*, quod presbyteri ordinandi, postquam sunt de Corpore Christi communicati, de illo calice, quem in Ordinatione sua tetigerunt, ablutionem sumant. 20 Sept. 1749 in u. Jaurin.

14. Ad quaestionem, utrum episcopus in ordinatione Regularium in sua dioecesi degentium dicere debeat: "Promittis

[1] "Sanctus" in Missa Ordinationis solemni cantandum videtur, quando Pontifex cum presbyteris idem Trisagion alta voce perfecit. Cantu finito, Pontifex prosequitur: "Te igitur." "Agnus Dei" a choro cantatur, dum Pontifex pacis osculum assistentibus, ordinatisque praebet. *Communio* cantatur statim ac Pontifex sacerdotibus ordinatis Benedictionem particularem dederit. Cantu finito, eamdem dicit Pontifex cum ordinatis presbyteris.

[2] It does not follow from this that the form *Custodiat te* is used for Minorists and Tonsurists, but that this form is still used for those who receive Holy Orders, though a change to the ordinary form, *Custodiat animam tuam* for Minorists &c., is thereby rendered necessary: Martinucci.

Ordinario tuo obedientiam etc.:" vel potius: "Promittis mihi" etc. *servetur clara dispositio Pontificalis Romani.* 22 Jul. 1848 in u. Gandav.

15. In deosculatione quam injungit Pontificale episcopo post praestitam a presbytero ordinato in fine Missae obedientiam, *dextera vultus pars seu gena deosculanda est.* 12 Nov. 1831 in u. Mars. ad 17.

16. Ad quaestionem, an quoties episcopus sedens cum mitra admonensque ordinandos, debeat baculum in manu gestare, cum Pontificale solum loquatur in admonitione presbyterorum, *servetur Pontificale Romanum ut jacet.* 27 Aug. 1707 in u. Brachar. ad 4.

17. Postcommunio in collatione sacrorum Ordinum non debet concludi: *Per Dominum*, sed adhibenda est conclusio: *Qui vivis et regnas.* 27 Sept. 1860 Urb. et Orb. Missal. ad XVI.

18. *Verba Pontificalis Romani*: "Nocturnum talis diei" *intelliguntur de unico Nocturno feriali, vel de primo Dominicae ut in psalterio, id est duodecim psalmorum cum suis antiphonis de tempore quem episcopus ordinans designare potest vel ipsius diei quo habet ordinationem, vel alterius pro suo arbitrio.* Quando episcopus ordinans nihil aliud exprimit, quam quod verba Pontificalis sonant, *dicendus* est *nocturnus ferialis ut supra, qui respondeat illi diei, in quo facta est sacra ordinatio.* 11. Aug. 1860 in u. Granat. ad d. 9. (Anal. Jur. Pont. Ser. V. p. 351.)

19. Tres Missae, quas episcopus post ordinationem presbyterorum eisdem injungit, una de Spiritu Sancto, altera de B. Maria V., et tertia pro defunctis, *non* possunt in diebus duplicibus minoribus celebrari, *sed in diebus a rubrica permissis.*[1] 11 April. 1840 in u. Barchinon ad 5.

20. Ordinati ad presbyteratum evangelium in fine Missae dicant *una cum episcopo.* 12 Nov. 1831 in u. Mars ad 12.

[1] Has tres Missas possunt neopresbyteri offerre pro quibuscumque volucrint, stipendium accipiendo; et sufficit, quod pro episcopo ordinante orent (Ferraris Bibl. v. Ordo Art. II., n. 115 et S. Alph. theol. mor. l. VI., n. 829.)

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